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Selections.

From the New-York Tribune.

THE CASS CORRESPONDENCE.

A voluminous and interesting correspondence between Gen. Lewis Cass, late United States minister at the court of the King of France, and Hon. Daniel Webster, our Secretary of State, has recently been published, in answer to the call of the Senate. It is of course on both sides very able, and possesses a high degree of interest, from the national points discussed, as well as from its personal character and political bearings. Its great length of course precludes its appearance in our columns; but we will endeavor to present as careful and thorough an abstract of it as possible, in order that our readers may not be without some notion of its history and issue.

1. Previous to the conclusion, by the governments of Great Britain, France, Austria, Russia, and Prussia, of a treaty in which each power made stipulations to adopt certain prescribed measures for the effectual suppression of the slave trade on the coast of Africa—among which was the concession of the mutual right of visitation and search—Mr. Cass addressed to M. Guizot, the French minister of foreign affairs, under date of February 13, 1842, a protest against its ratification by the French government, mainly upon the ground that it violated the rights of the United States; since the British government, in the correspondence between Lords Palmerston and Aberdeen, and Mr. Stevenson, had declared, that in order to carry its provisions into effect, it would become necessary to visit the vessels of the United States; and that this, which they claimed the right to do, would be done. Mr. Cass assured the French government that this claim, on the part of England, would be resisted by the United States, by force of arms, if necessary; and if France took the same view of the matter with Great Britain, and made pretensions to the exercise of the same right, she would be treated by the American government in a similar manner. He therefore called upon the French government to examine closely her position in this matter, and the construction put upon the treaty, to which she proposed to become a party, by at least one of her associates. He cited a passage from the President's message, of December 7, 1841, in support of the positions he had advanced. At the same time, he added that his communication was made solely upon his own responsibility—in the absence of instructions from his government—and that the whole responsibility of the measure was his own.

2. Mr. Cass incloses a copy of this communication in a dispatch to Mr. Webster, dated February 15, 1842, and addresses him at some length in vindication of the course he felt it his duty to pursue. The chief purpose of his letter is to produce the impression that the government of Great Britain has entered into the quintuple treaty chiefly for the purpose of claiming and exercising the right of search on the high seas—covering her designs under the cloak of a pretended zeal for the suppression of the slave trade, and intending to interpolate into the code of maritime policy by the moral force of the quintuple treaty, a stipulation which it was known the United States would never admit. He speaks at length, and with great warmth, of the vast power, and still more boundless ambition of England, and sneers at her pretensions of disinterestedness in desiring the suppression of the slave trade—saying, that "one would think there were objects of misery enough at home, to occupy the attention of any English statesman, without that excess of philanthropy which would tilt a spear at every nation, and light up the flames of a general war, in order to accomplish its own charitable views, in its own exclusive way, almost at the end of the world." He represents the great improbability that France, after his communication to M. Guizot, will ratify the treaty; and begs leave to "press upon Mr. Webster the necessity of instant and extensive arrangements for offensive and defensive war." After apologizing for the warmth and earnestness with which he has expressed himself, and the apparent boldness of the course he has adopted, Mr. Cass says he is aware the United States government is at perfect liberty either to avow or disavow his conduct.

3. The next letter in the order of time, is a brief reply from Mr. Webster to this communication from Gen. Cass, under date of April 5th, 1842. It gave a succinct sketch of the correspondence on the right of search, that had taken place with the British government, with a notice of the causes which had interrupted it; and stated that the appointment of Lord Ashburton as minister plenipotentiary, had for the then present suspended all negotiation upon the subject. Up to that time, the United States government rested upon the sentiments of the President's message, on which Gen. Cass had founded his action. Mr. Webster says that the United States reserve to themselves the undiminished right to receive or offer such stipulations on the point, as they may deem proper. The President, he says, regarded Gen. Cass's letter as intended merely to assure the French government that the principles of the message would be adhered to, and warmly commended the *motives* which animated him in presenting it. He adds that, whatever may be done in the matter, the United States will, in the absence of treaty stipulations, maintain the fullest immunity of merchant vessels on the sea; and if she shall deem it proper to enter into any treaty stipulations for the suppression of the African slave trade, they shall be strictly confined to that single object, and shall neither be embarrassing to innocent commerce, nor unequal in their practical operation. He concludes by desiring Gen. Cass to apprise M. Guizot of the President's approbation of his letter.

4. Under date of April 30, 1842, Mr. Cass writes to Mr. Webster that he has received no answer to his former dispatch; and adds that, if the President should disapprove the course he has taken, he could no longer remain in France with honor to himself, or advantage to his country.

5. Gen. Cass, May 17, 1842, acknowledges the receipt of Mr. Webster's letter of April 5th; says he is happy to find his course approved by the President; states that he has laid it before M. Guizot, who was "touched with the frankness of the proceeding;" and adds, that M. Guizot has as yet made no answer to it; and that as the treaty will probably not be ratified, he may consider that the occasion for an answer has passed by.

6. Mr. Cass, May 26, 1842, again declares his belief to Mr. Webster that the treaty will not be ratified by the French, and complains of the ignorance of the true state of trade between the two nations, which marks the debates in the chambers on their commercial relations.

7. Mr. Cass, May 31, 1842, incloses to Mr. Webster a letter he has received from M. Guizot.

8. M. Guizot, under date of May 26, 1842, acknowledges the receipt of the letter of Gen. Cass, of February 13, 1842, to which he now makes reply, which would have been premature before the letter had received the official character given to it by the dispatch of Mr. Webster. M. Guizot says that he might well refrain from entering into any explanations of the treaty of December 20, 1841, since it was not yet in existence—not having received the ratification of the French king. He is anxious, however, to express fully the views of the French government upon the subject; and he therefore declares the opinion entertained of the representation made by Gen. Cass, that the treaty will involve the United States in new and unacknowledged obligations:

"The treaty of the 20th December, 1841," he says, "be its future destinies what they may, is not founded on another principle than that of the conventions of 1831 and 1833. The stipulations of these latter conventions bound France and England only; the treaty of the 20th December extends them to Austria, to Prussia, and to Russia, making in them certain changes more or less important, but which did not alter its nature. In order fairly to infer from it the very extraordinary intention of imposing upon other States the obligation of subjecting themselves to it, it would be necessary that this intention, in no manner indicated in the compact of the 20th December, should result from the preceding conventions. We have never understood them in such a sense; we never could so have understood them.'

M. Guizot adds, that the dispatch of Mr. Webster convinces him that the United States perceive the possibility of concluding some arrangement with the stipulating powers, for the suppression of the slave trade. If they choose, however, to remain isolated, he trusts that no opportunity for immunity will thereby be afforded to an infamous traffic.

9. On the 29th of August, 1842, Mr. Webster addresses to Gen. Cass a letter announcing the conclusion of a treaty between the governments of Great Britain and the United States, a copy of which he transmits, drawing attention especially to the stipulations mutually entered into upon the subject of the suppression of the trade in African slaves. Mr. Webster informs Gen. Cass that he is thus furnished with the American policy upon this subject: 1. Independent but cordially concurrent efforts of maritime States to suppress, as far as possible, the trade on the coast, by means of competent and well-appointed squadrons to watch the shores, and scour the neighboring seas; 2. Concurrent, becoming remonstrance with all governments who tolerate, within their territories, markets for the purchase of African negroes. He adds, that it will remain for each government to revise its own municipal laws in such a way as shall best protect its stipulations against its own citizens. This dispatch Gen. Cass is authorized to make known to the French government.

10. Immediately upon the receipt of this letter, Gen. Cass, under date of September 17, 1842, acknowledges the receipt of the intelligence conveyed in it, adds, that all apprehensions of a difficulty having passed away, he does not see that any public interest demands his further residence in Europe, and requests permission from the President to retire from the mission, since he "can no longer be useful there, and the state of his private affairs requires his presence at home."

11. The acting Secretary of State, under date of October 11, 1842, communicates to Gen. Cass the permission of the President which he desired, expressing the President's gratification at the good intelligence he has always maintained with the French government—his regret that his own wishes should terminate the mission—but yielding to his desire to devote his attention to his personal and private affairs.

12. Under date of October 3, 1842, after preferring his request for permission to return to the United States, and before that permission had been received, Gen. Cass addresses to Mr. Webster a letter, stating that he had laid before M. Guizot a copy of his dispatch, announcing the conclusion of a treaty with Great Britain. "In executing this duty," he adds, "I felt too well what was due to my government and country to intimate any regret to a foreign power that some declaration had not preceded the treaty, or some stipulation accompanied it, by which the extraordinary pretension of Great Britain to search our ships, at all times, and in all places, first put forth by Lord Palmerston, on the 27th August, 1841, and on the 13th of October following, again peremptorily claimed as a right by Lord Aberdeen, would have been abrogated, as equally incompatible with the laws of nations, and with the independence of the United States. I confined myself, therefore, to a simple communication of your letter." But in addressing his own government, he says that reserve ceases. He proceeds, therefore, to express his gratification at the termination of our difficulties with Great Britain, *so far as they are termited*. He refers, then, to the British claim of search as advanced and upheld by Lords Palmerston and Aberdeen, to the language of the President's message, to his protest addressed to M. Guizot, to Mr. Webster's approval of that protest; and adds, that under these circumstances of the assertion and denial of this new claim of maritime police, the eyes of Europe were upon these two great naval powers, one of which had advanced a pretension, and avowed her determination to enforce it, which might at any moment bring them into collision. "So far," he says, "our national dignity was uncompromited." But England then urged us to concur with her in measures to suppress the slave trade. Before doing this, he contends the government of the United States should have insisted, as a preliminary to all negotiations, *upon a solemn, full, and unequivocal abandonment, on the part of Great Britain, of all claim to a right to visit and search American vessels.* On examining the treaty, he says he does not see that the pre-existing right claimed by Great Britain is modified or changed, in the slightest degree. We have bound ourselves, by that treaty, to keep a squadron on the coast of Africa, which, under our own regulations, we have done for years. The effect of the treaty is, therefore, he says, to render it obligatory upon us by a convention to do what heretofore we have done voluntarily, and thus to place our municipal laws, in some measure, beyond the reach of Congress. He concludes his letter thus:

"It is unnecessary to push these considerations further; and in carrying them thus far, I have found the task an unpleasant one. Nothing but justice to myself could have induced me to do it. I could not clearly explain my position here without this recapitulation. My protest of the 13th of February distinctly asserted that the United States would resist the pretension of England to search our vessels. I avowed, at the same time, that this was but my personal declaration, liable to be confirmed or disavowed by my government. I now find a treaty has been concluded between Great Britain and the United States, which provides for the co-operation of the latter in efforts to abolish the slave trade, but which contains no renunciation by the former of the extraordinary pretension, resulting, as she said, from the exigencies of these very efforts, and which pretension I felt it my duty to renounce to the French government. In all this, I presume to offer no further judgment than as I am personally affected by the course of the proceedings; and I feel they have placed me in a false position, whence I can escape but by returning home with the least possible delay. I trust, therefore, that the President will have felt no hesitation in granting me the permission which I asked for."

13. To this letter, Mr. Webster, under date of November 14, 1842, makes an extended and an able reply. The following is the introductory portion of it, in which Mr. Webster speaks of the personal connection of Gen. Cass with the matter, and administers a stern rebuke for his interfering in a transaction with which he had properly no concern:

"Your letter has caused the President considerable concern. Entertaining a lively sense of the respectable and useful manner in which you have discharged, for several years, the duties of an important foreign mission, it occasions him real regret and pain that your last official communication should be of such a character as that he cannot give to it his entire and cordial approbation.

It appears to be intended as a sort of protest or remonstrance, in the form of an official dispatch, against a transaction of the government, to which you were not a party, in which you had no agency whatever, and for the results of which you were in no way answerable. This would seem an unusual and extraordinary proceeding. In common with every other citizen of the republic, you have an unquestionable right to form opinions upon public transactions, and the conduct of public men. But it will hardly be thought to be among either the duties or the privileges of a minister abroad, to make formal remonstrances against proceedings of the various branches of the government at home, upon subjects in relation to which he himself has not been charged with any duty, or partaken any responsibility.

The negotiation and conclusion of the treaty of Washington were in the hands of the President and Senate. They had acted upon this important subject, according to their convictions of duty, and of the public interest, and had ratified the treaty. It was a thing done; and, although your opinion might be at variance with that of the President and Senate, it is not perceived that you had any cause of complaint, remonstrance, or protest, more than any other citizen who might entertain the same opinion.

In your letter of the 17th of September, requesting your recall, you observe: 'The mail by the steam packet, which left Boston the 18th, has just arrived, and has brought intelligence of the ratification of the treaties recently concluded with Great Britain. All apprehensions, therefore, of any immediate difficulties with that country, are at an end, and I do not see that any public interest demands my further residence in Europe. I can no longer be useful here; and the state of my private affairs requires my presence at home.' Under these circumstances, I beg you to submit to the President my wish for permission to retire from this mission, and to return to the United States without delay.'

As you appeared at that time not to be acquainted with the provisions of the treaty, it was inferred that your desire to return home proceeded from the conviction, *that inasmuch as all apprehensions of immediate differences with Great Britain were at an end*, you could no longer be useful at Paris. Placing this interpretation on your letter, and believing, as you yourself alledge, that your long absence abroad rendered it desirable for you to give some attention to your private affairs in this country, the President lost no time in yielding to your request; and in doing so, signified to you the sentiments of approbation which he entertained for your conduct abroad. You may then well imagine the great astonishment which the declaration contained in your dispatch of the 3d of October, that you could no longer remain in France honorably to yourself, or advantageously to the country, and that the proceedings of this government had placed you in a false position, from which you could escape only by returning home, created on my mind.

The President perceives not the slightest foundation for these opinions. He cannot see how your usefulness as minister to France should be terminated by the settlement of the difficulties and disputes between the United States and Great Britain. You have been charged with no duties connected with the settlement of these questions, or in any way relating to them, beyond the communication to the French government of the President's approbation of your letter of the 18th of February, without previous instructions from this department.

This government is not informed of any other act or proceeding of yours connected with any part of the subject; nor does it know that your official conduct and character have become in any other way connected with the question of the right of search; and that letter having been approved, and the French government having been so informed, the President is altogether at a loss to understand how you can regard yourself as placed in a false position. If the character or conduct of any one was to be affected, it could only be the character and conduct of the President himself. The government has done nothing, most assuredly, to place you in a false position.

Representing your country at a foreign court, you saw a transaction about to take place between the government to which you were accredited, and another power, which you thought might have a prejudicial effect on the interests of your own country. Thinking, as it is to be presumed, that the case was too pressing to wait for instructions, you presented a protest against that transaction, and your government approved your proceeding. This is your only official connection with the whole subject. If, after this, the President had sanctioned the negotiation of a treaty, and the Senate had ratified it, containing provisions in the highest degree objectionable, however the government might be discredited, your exemption from all blame and censure would have been complete.

Having delivered your letter of the 13th of February to the French government, and having received the President's approbation of that proceeding, it is most manifest that you could be in no degree responsible for what should be done afterwards, and done by others. The President, therefore, cannot conceive what particular or personal interest of yours was affected by the subsequent negotiation here, or how the treaty, the result of that negotiation, should put an end to your usefulness as a public minister at the court of France, or in any way affect your official character or conduct.

It is impossible not to see that such a proceeding as you have seen fit to adopt, might produce much inconvenience, and even serious prejudice, to the public interests. Your opinion is against the treaty—a treaty concluded, and formally ratified—and, to support that opinion, while yet in the service of the government, you put a construction on its provisions, such as your own government does not put upon them; such as, you must be aware, the enlightened public of Europe does not put upon them, and such as England herself has not put upon them, as yet, so far as we know.

It may become necessary hereafter to publish your letter, in connection with other correspondence of the mission; and although it is not to be presumed that you looked to such publication—because such a presumption would impute to you a claim to put forth your private opinions upon the conduct of the President and Senate, in a transaction finished and concluded, through the imposing form of a public dispatch—yet, if published, it cannot be foreseen how far England might hereafter rely on your authority for a construction favorable to her own pretensions, and inconsistent with the interest and honor of the United States.

It is certain that you would most sedulously desire to avoid any such attitude. You would be slow to express opinions, in a solemn and official form, favorable to another government, and on the authority of which opinions that other government might hereafter found new claims, or set up new pretensions. It is for this reason, as well as others, that the President feels so much regret at your desire of placing your construction of the provisions of the treaty, and your objections to those provisions, according to your construction, upon the records of the government."

Mr. Webster then proceeds to reply to the remarks of Gen. Cass concerning the treaty. His statement, that the United States yielded to an application from Great Britain to enter into an arrangement pledging themselves to concur with her in the adoption of certain measures, is characterized as a "tissue of mistakes," which the President is "surprised" he should "adventure." England, he says, made no such application; the proposition was American, and originated with the government of the United States. Nor has any concession whatever been made to England by the treaty. It complies with no demand, grants no application, conforms to no request. "The President," says Mr. Webster, "is not a little startled that you should make such totally groundless assumptions of fact, and then leave a discreditable inference to be drawn from them. He directs me not only to repel this inference, as it ought to be repelled, but also to bring to your serious consideration and reflection the propriety of such an assumed narration of facts as your dispatch in this respect puts forth." With regard to the opinion of Gen. Cass, that the United States government should have insisted upon an explicit abandonment of the right of visit by Great Britain, as a preliminary to all negotiation, Mr. Webster says the government thought otherwise. The British pretension, whatever it was, had been previously made, and clearly, distinctly, solemnly repelled by the message of the President. "*Not a syllable of that message*," says Mr. Webster, "*has been or will be retracted.*" Gen. Cass himself has previously confessed that this claim was promptly met, that the national dignity was thus far uncompromited, and our rights wholly untouched. Upon these rights, the government of the United States stands firmly, and they would be defended, at any and every hazard. She has no occasion either to demand or ask anything of England with regard to them. As to the complaint that the treaty in some measure places our municipal regulations beyond the reach of Congress, Mr. Webster says it is a sufficient answer to say that all treaties do this; that no treaty could be made without producing that effect. From every agent of the United States government abroad, with the single exception of Gen. Cass, Mr. Webster assures him nothing but congratulations at the conclusion of the treaty have been received. It is derogatory to neither power, but honorable to both. With regard to the suppression of the slave trade, Mr. Webster says:

"Let it be forever remembered, that in this great work of humanity and justice, the United States took the lead themselves. This government declared the slave trade unlawful; and in this declaration it has been followed by the great powers of Europe. This government declared the slave trade to be piracy; and in this, too, its example has been followed by other States. This government—this young government—springing up in this new world, within half a century, founded on the broadest principles of civil liberty, and sustained by the moral sense and intelligence of the people, has gone in advance of all other nations in summoning the civilized world to a common effort to put down and destroy a nefarious traffic, reproachful to human nature. It has not deemed, and it does not deem, that it suffers any derogation from its character or its dignity, if, in seeking to fulfill this sacred duty, it act, as far as necessary, on fair and equal terms of concert with other powers, having in view the same praiseworthy object. Such were its sentiments, when it entered into the solemn stipulations of the treaty of Ghent. Such were its sentiments, when it requested England to concur with us in declaring the slave trade to be piracy; and such are the sentiments which it has manifested on all other proper occasions."

14. In reply to this dispatch, Gen. Cass writes to Mr. Webster immediately on his return from Europe, under date of December 11, 1842. He disclaims having intended to protest or remonstrate against the negotiation of the treaty, and says he merely answered a dispatch from Mr. Webster, as he felt it his duty to do. He differed from Mr. Webster in his opinion of the treaty—thinking it left the United States in a worse position than it found them; and he honestly and frankly expressed his opinion to this effect, because he does not deem it the duty of a diplomatic agent merely to carry into effect the instructions of his government, *sub silentio*, whatever may be his own sentiments in relation to them. He expresses his conviction that there is no government, certainly none this side of Constantinople, which would not encourage, rather than rebuke, the free expression of the views of its representatives in foreign countries. As to the apprehended effect of his letters, he says he writes for his own government, and not for England; and that he has no suspicion that that power will ever seek his authority upon any point they wish to support. The publication of his letters, moreover, he says, will be the action of the government—not his own. He thinks the expression of Mr. Webster, wherein one of his statements is termed a "tissue of mistakes," entirely unwarranted: the only fact stated by him which is contradicted by Mr. Webster, he says, is, that England made the application for the international arrangement—whereas it appears the first offer was made by Mr. Webster himself; and even this explanation, he thinks, does not amount to an express contradiction. All the rest of his statement he contends is made up of "inferences," for which he cannot be held morally responsible as for matters of fact, however illogical and mistaken they may be. Gen. Cass repeats his opinion, that we should have demanded the abandonment, on the part of England, of their claim to the right of visitation, before entering upon any negotiation; and declares his belief that, under the treaty as it now stands, she will claim that right as before. He says that he did not intend to complain, because the opinion of the President and Senate, by whom the treaty was ratified, differed from his own; nor did he ever censure the ratification of the treaty. He would, however, have voted for its ratification, only upon the condition he had named. The *negotiation* of a treaty, he says, is a different matter; and in that the negotiators are to be held responsible for what they omit or introduce, as it is wholly at their discretion. This treaty, he thinks, omitted a most necessary stipulation, and was therefore most unfortunate for the country. In conclusion, he expresses the hope that the President, though he may not wholly approve his course, will at least relieve him from the charge of an improper interference in a subject not within the sphere of his duties. He asks for this letter the same publicity as his others may receive.

15. Mr. Webster's rejoinder, dated December 20, 1842, is quite as caustic and able as that of November 14th. He communicates to Mr. Cass the President's opinion, that this correspondence has been "quite irregular, from the beginning." Mr. Cass had asked leave to retire from his mission; it was promptly granted. The letter of October 3, which followed this, can be regarded in no other light, he says, than a protest against the treaty, and an attack on the President's administration. The treaty was concluded; the transaction was *finished*, and nothing that Gen. Cass or any one else could do could undo it. His opinions were unsolicited, and if given merely as a citizen, should not have been addressed to the State department; if given as a public functionary, they were quite aside from the line of his public duty. He proposed nothing *to be* done, but objected only to what *had been* done. If this be not a protest, Mr. Webster declares himself unable to say what it is. With regard to Gen. Cass's statement, that the publication of his letters will be the act of the United States government, and not his own, Mr. Webster reminds him of instances, not unknown to Gen. Cass, in which highly important letters from American ministers in Europe have found their way into European newspapers, against the wishes and interests of the American government. Mr. Webster assures Gen. Cass that he had a perfect right to form such opinions as he pleases concerning the acts of his government, like all other citizens; but he had not been asked to bestow his approbation upon the treaty; he bore no part in its negotiation, nor was he in the slightest degree answerable for its provisions. When, therefore, the government complained of his protesting against the action of the President and Senate under these circumstances, Mr. Webster expresses the opinion that there is no warrant for an invidious and unjust reference to the code of Turkey. He proceeds to fasten upon Gen. Cass his original charge of having fallen into a "tissue of mistakes" in his statement of England's having pressed the matter upon us for negotiation, and sifts the inferences and conjectures upon which it was based. The President, he says, complains that Gen. Cass has given an incorrect narrative of the negotiation; and he thinks it would have been more just in him to have attempted no history at all of a matter with which he was so imperfectly acquainted. With regard to the opinion often expressed by Gen. Cass, that the United States should have insisted upon the express abandonment of the right of visitation by England, Mr. Webster says the rights we claim have been expressly and formally proclaimed, and will be maintained; and for defending them, the United States relies upon her own power; she does not ask it as a favor from any nation. We ask no pledges to respect these rights from any power; and as our liberties depend for their existence upon our power to maintain them, "general and vague protests," adds Mr. Webster, "are not likely to be more effectual than the Chinese method of defending their towns, by painting grotesque and hideous figures on their walls, to fright away assailing foes." In reply to the suggestion of Mr. Cass, that the negotiation of a treaty is conducted at the discretion of the negotiator, Mr. Webster says the President desires him to say, that "the negotiation proceeded from step to step, and from day to day, under his own immediate supervision and direction; that he himself takes the responsibility for what the treaty contains and what it omits, and cheerfully leaves the merits of the whole to the judgment of the country." He closes the letter and the correspondence, by repeating the expression of the President's regret that Gen. Cass should have commenced it by his letter of October 3d.

This closes the official correspondence. Gen. Cass has written a letter in reply, since his arrival at Detroit, which has been published in the newspapers; but Mr. Webster, of course, will not follow him thither to protract the controversy.

FRIENDS IN INDIANA.

[*Continued from the Standard of March 23d.*]

The following arrived too late for insertion in last week's paper.

Thus it is evident, so far as an extensive tissue of facts and circumstances can establish, and so far as the fruit of a tree can manifest its character, that the influence by which the Yearly meeting is now governed is pro-slavery, and that unsoundness lies at the bottom of the opposition with which we have been assailed. Various, however, are the grounds of this opposition with different individuals, and much too complicated to be fully described in our limits. But that which we doubt not is occupied by the greater number is plainly alluded to in the following extract, from the epistle of advice of 1841:

"Thus maintaining our peaceable and Christian principles in unbroken harmony, we shall, we believe, be enabled as way opens, more availingly to plead the cause of this much injured race of our fellow-men, *and retain the place and influence, which, as a society, we have heretofore had with the rulers of the land.*"

The rulers of our land being such as have been chosen by a pro-slavery community, are consequently opposed to the anti-slavery cause. They hate it—they despise it. Hence it is rightly judged impossible to retain a place and influence with such men, and hold any connection therewith,—it is indeed too unpopular.

This leads us to notice some of the circumstances said to exist in England, and not in America, which renders it right to join with others in the promotion of the anti-slavery cause in that country, whilst in this, an opposite course is necessary. In order to carry out the proscriptive and disfranchising measures to which we have referred, a large committee was appointed in the Yearly meeting, and one in the select body, to attend subordinate meetings. These have made considerable progress in the work. In one of the Quarterly meetings, in their labors to prove a difference of circumstances between the two countries, it was observed that in "England it was the wealthy and influential part of the community with which Friends associated—the reverse of what was in practice in this country." And again, "that it was those in the foremost ranks of society amongst Friends, who engaged in the work there," and consequently, that it was the opposite class who had undertaken it here. In all this, do we not clearly see that the cross has become a stumbling-block? Wealth and influence, or in other words, "power makes right." The full development of this principle, truly, is that upon which the whole system of American slavery stands. What has become of the self-denying example, and the uncompromising zeal of a Fox, a Barclay, a Penn, or of the whole band of pioneers in the reformation they commenced, with these their highly professing successors in a reform of no less importance to the welfare of the human family?

Is it thus by yielding to the prejudices, or accommodating ourselves to the currupt views and sentiments of those around us, or by conniving at their unhallowed deeds, that we should seek to promote the cause of truth and righteousness in the earth? In an interview which some of us had with this committee, one who stands about at the head of the opposition, observed that, "the anti-slavery societies were almost universally hated, especially in the south; and that if Friends should connect themselves therewith, ministers of our society could have no influence with the slaveholders, nor even travel safely among them. In the exercise of his gift, if he should feel it his duty to go to the South on a gospel mission, he wished to be so situated as to have some influence, and be in no danger of molestation whilst there."

This objection is a very common one, and it seems to be deemed proof positive that it is well grounded, when they can refer to the friendly reception of a visit from those who are opposed to these societies, evidently being unmindful of, or disregarding the scripture declaration, "wo unto you when all men shall speak well of you, for so did their fathers to the false prophets."

In accordance with the sweeping system of virtual disownment, to which we have referred, eight members of the meeting for sufferings were reported to the Yearly meeting as unfit for the station, under the vague charge of disqualification. And the committee continued to make further report, if other obnoxious members should be found. It should constantly be borne in mind that the professed cause of the adoption of these proscriptive measures, was that of some Friends going contrary to the advice and travail of the body, and surely a disregard of the general code of discipline should not be considered of less importance. That discipline authorizes the meeting for sufferings to suggest the removal of members of that body, only in consequence of their declining or greatly neglecting the attendance of said meeting; and as the members alluded to were among the most regular attendants thereof, we cannot but regard these proceedings as altogether arbitrary; for admitting the Yearly meeting to have the power to make or change discipline at pleasure, (as was observed,) yet nothing of the kind has ever been done without making such, a special object of consideration. And besides this, it should be remembered that the meeting for sufferings is a subordinate meeting, but yet it reported those members, as disqualified, contrary to the plain letter of discipline, and was sustained therein by the Yearly meeting.

When this subject came before the meeting, one of those thus presented, made request in their behalf in an humble and feeling manner, that the minute should state the cause of their disqualification,—it was their due—justice demanded it. But this request, although reasonable as it was, was refused to be granted by the ruling party. Thus they were publicly charged with that which merited ejection from that body, and yet deprived of knowing in what it consented, as to any official information. But to return to our narrative respecting the Yearly meeting's committee, and that from the select body: the work assigned them is now under rapid progress. Ministers and elders who do not abandon the anti-slavery societies, or turn their hand against such as do not, or in other words, unite with the "advice and travail of the body," are by special direction, to be removed from their stations. Agreeable to the course adopted and most strenuously adhered to by the Yearly meeting, these committees have endeavored to prohibit any examination of the subject, except on their own side. They have invariably manifested a disposition in meetings, not to hear the reasons we would advance in our behalf. In short, like the poor victims for which we plead, we are not permitted to plead for ourselves.

When we take into consideration the awful state of public affairs in these United States, produced through the predominance of the slaveholding principle, and when by the visible signs of the times, we are warned that the period cannot be very distant when slavery will be abolished, either by peaceful legislation, or in the midst of violence and blood; ("For the needy shall not always be forgotten: the expectation of the poor shall not perish forever.") and when we turn in our minds to all the noble and mighty achievements wrought through the agency of anti-slavery societies, from the first efforts of Clarkson and his coadjutors, to the final completion of British West India emancipation, including the efforts of similar societies in this country, by which the foul institution was abolished in seven of the original States, and when we reflect upon the vast amount of anti-slavery feeling at the present time in the United States, created through these instrumentalities, and that the State Anti-Slavery Society of Indiana and its auxiliaries, would be much weakened without our assistance, the question arises, can we then abandon the cause, and be clear of our brother's blood? We cannot.

This question being decided, the next is, is it better for us to suffer ourselves to be separately disowned, and scattered abroad, to be deprived of the comforts, consolations, and preserving influence of church fellowship, or to avail ourselves of our indisputable right to form a religious society in which we can enjoy these privileges The answer to this inquiry, we apprehend, must be obvious to every sober and reflecting person who has any confidence in the usefulness of religious society. Consequently, we have deemed it our duty to adopt the latter alternative. Many of us have for a considerable time labored with much anxious solicitude for the restoration or conversion of many of our brethren in society, to soundness of judgment and purity of principle in regard to this subject, and as long as any door of hope was left unclosed, that this subject could be effected, we have been made willing to suffer all the contumely they have seen meet to pour upon us, but by the proceedings already referred to, we have from all appearances been completely shut out from any access to the feelings and consciences of a large number of our fellow members, who have thereby been taught to look upon us as transgressors, lying under the just and merited censure of the society, and of course unworthy of their confidence and fellowship. And now taking into consideration the natural and legitimate consequences to the bondman's bleeding cause, which must result from this unceasing and increasing opposition to its advocates, and that by thus remaining in a formal connection, even if we could, under the present circumstances we should give countenance to its unrighteous and antichristian course; and also reflecting upon the situation in which the society here is involved, through the prevalence of that spirit which rejects the most necessary and salutary advice of our discipline, to manage the affairs of society in the spirit of meekness and wisdom, with decency, forbearance, and love to each other; which issues advices and renders them equivalent to positive injunctions, without listening to, or in many instances even suffering the exhibition of the evidence of truth against the propriety of their adoption, by a fair and candid examination thereof—which closes the ear against the claims of bleeding humanity, by refusing to look into the subject of consuming the produce of the slave's toil, and the necessary tendency which such a practice has to perpetuate his sufferings; which will not allow liberty of conscience in the performance of so obvious a duty as that of uniting with our fellow-citizens in endeavoring to interest the community in behalf of the bondman, and which tramples the discipline and order of society under foot, in order to carry out its purpose! therefore we feel bound in justice to this most righteous cause, and in order to clear ourselves from any participation in the evils and guilt which would be the unavoidable consequence of the influence which our remaining in connection therewith would wield against the cause of humanity, publicly to separate ourselves from that body, to obey the scripture injunction, "Come out of her my people, that ye be not partakers of her sins and that ye receive not of her plagues."

We wish not to be understood as denying that there is any anti-slavery feeling among the members of the Yearly meeting from which we have now seceded; on the contrary, we doubt not but that many of them are desirous to promote immediate and unconditional emancipation, and are only restrained from active labors in the cause by the proscriptive measures of the "body" so-called; measures which have been brought about chiefly by the agency of those individuals who, we believe are too anxious to "retain a place and influence with the rulers of the land." Our opposers have argued for, and some who have appeared to be strong abolitionists, seem to have adopted the doctrine, that it is the duty of members to yield obedience to the authority of the Yearly meeting, even when its requisitions are contrary to their own convictions of what is right. Such we conceive to be in a very precarious situation, and in danger of quenching the spirit, in order to obey the body. And we would recommend to their serious consideration an excellent saying of Wm. Penn:

"I abhor two principles in religion, and pity them that own them. The first is, obedience upon authority without conviction; and the other, destroying them that differ from me, for God's sake. Such a religion is without judgment, though not without teeth; union is best if right. Else charity."

With entire consciousness of our innocence and the justice of our cause, we in humble confidence in the protection of the God of the oppressed, submit that cause to him who judgeth righteously.

The committee appointed yesterday to draft an address to the different Yearly meetings of Friends, prepared them as required, with the exception of one to that of Indiana, which was thought not necessary at the present time; which were approved; and the clerk directed to sign them on behalf of the meeting.

That to London Yearly meeting is as follows:

To the next Yearly meeting of Friends to be held in London:

DEAR FRIENDS,—Under a feeling sense of the responsibility resting on us, in consequence of the peculiar situation in which we are placed, and the measures which we have believed ourselves obliged to adopt in order to secure the privileges of religious society, of which we have been deprived by what we consider to be the arbitrary proceedings of the Yearly meeting of which we have heretofore been members, we feel that it will be but an act of candor and justice to address you, in order to make you acquainted with some of the circumstances which have led us to the disagreeable necessity of separating from our former religious connection, and associating ourselves together as a distinct religious organization. All we ask of you is, that you will hear us with that candor with which we address you, judge of the propriety of our conduct impartially, and in the light of truth, and then to extend to us that treatment which you conceive to be due. We think that by a careful examination of the whole case, you will readily perceive that we were placed in such a situation that we could not enjoy our religious privileges in our former connection, except at the expense of our principles, and that in order to remain in that society, we were required to cease to act in accordance with our conscientious belief of required duty. As we could not consent to these conditions, we were reduced to the necessity of choosing, either to suffer ourselves to be scattered abroad, and to lose the preserving and strengthening influences of religious society altogether, or to take the steps that we have taken, and establish a society among ourselves, in which we can enjoy those inestimable privileges.

To us it appeared clear, that we were not only justifiable in pursuing the latter course, but that it was our imperious duty so to do. We were evidently deprived of our religious privileges in, and about to be driven out of, our own house, (to speak figuratively,) and in order to shelter ourselves from the inclemencies of the weather, we have been obliged to prepare another. Let not this figure be misrepresented. It relates only to the organization of the church, upon the true principles, testimonies, and discipline of the Society of Friends.

We feel, beloved Friends, that we have a strong claim upon you for sympathy, for countenance, and encouragement, inasmuch as we have been brought into our present situation in consequence of pursuing a course of conduct which we believed was required at our hands, and in which we have been encouraged by your repeated and earnest advice, and the example of the most prominent, virtuous, and influential members of your meeting. The anti-slavery cause throughout the world is identical. It is true, that its advocates do not all agree precisely as to the best measures to be used in carrying it forward; but we have no knowledge of any measures advocated by any body of abolitionists, that are inconsistent with your practice. A large portion of them believe in the use of what is termed "moral suasion," to the exclusion of political action; while another class believe in, and practise both. And, if we are correctly informed, our Friends on your side of the water also make use of both these instrumentalities. But if it were even the case, that a portion of the organized associations did advocate and practise measures which are impolitic, inconsistent, or immoral; would that be a sufficient reason for deserting the cause? The absurdity of this course will be evident when we reflect that this objection would be just as strong against identifying ourselves with any of the church organizations for the promotion of Christianity. For it is evident that some of *them* advocate and practise things which we believe are radically wrong.

We earnestly desire that our dear brethren of your Yearly meeting, may not be misled by the specious but absurd objection, that circumstances in the two countries render it right for Friends in England to join in the anti-slavery enterprise, while it is wrong for us in America to do the same thing. You may rest assured, that the objections and arguments used here, against the practice, are just as strong on one side of the water as the other; and our opposers, by condemning us, virtually condemn you; and, indeed, some do not hesitate to censure your anti-slavery conduct in direct terms. When we reflect that your meeting has contributed largely to the funds of an anti-slavery society, composed of Friends and others, thus giving such associations the most unequivocal evidence of its approbation; and that in this country the Yearly meeting has taken the most energetic measures to put down all its members who unite in such associations, and even those who have not so united, but are not prepared to unite with those proscriptive measures; and to exclude the cause and its advocates from our meeting-houses, thus depriving them, in many places, of the opportunity of pleading the cause of the poor and needy, the conviction is forced upon us, that there is a radical error in the conduct of your Yearly meeting, or of the old Yearly meeting of Indiana.

The contrast is exhibited, in a glaring manner, in the facts connected with the

or three are gathered together in my name, there am I in the midst of them." Though we may, like our holy Redeemer, be "despised and rejected of men," yet "the Lord seeth not as man seeth; man judgeth by the outward appearance, but the Lord looketh at the heart."

For a more full statement of our case, we refer you to the declaration issued by this meeting; a copy of which we herewith send you.

With the salutation of our love, we remain your friends.

The committee appointed to take into consideration the time and place of holding this meeting in future, agree to propose that the Yearly meeting be held on the first second day in the ninth month; the meeting for sufferings on sixth day, and the meeting of ministers and elders on seventh day preceding—all at 11 o'clock; which we submit to the meeting. Signed on behalf of the committee, Robert Green, and Beulah Puckett. The report of the committee being united with, the meetings were established accordingly.

The following Friends were appointed to join a similar committee, from women's meeting, in advising and assisting anti-slavery Friends within our limits, in setting up and establishing such meetings as are recognized in the discipline and order of our society—viz: Isom Puckett, Charles Osborn, James Maulsby, Mordecai Bond, Aaron Lindley, Daniel Puckett, Jonathan Swain, Wm. Locke, Geo. Shugart, jr. Wm. Beard, Samuel Charles, Jacob Grave, Newton Stubbs, Jonathan Hough, Enoch Macy, Benjamin Stanton, John H. Bond, H. H. Way, Wm. Ballenger, Stephen Bogue, Zachariah Shugart, Walter Edgerton, Joseph Thornburgh, Abraham Hunt, Seth Hinshaw, Jacob Hockett, Wm. Place, Lewis Wooton, Wm. Way, Levi Coffin, and Tarlton Moorman.

Benjamin Stanton, Wm. Locke, Robert Green, John H. Bond, David McRacken, H. H. Way, Thomas Maxwell, and Walter Edgerton, were appointed, in conjunction with a similar committee from women's meeting, to prepare an address to the anti-slavery Friends within our limits, and produce it to a future sitting.

Nathaniel Swain, Bailey Pearson, Wm. Locke, Joel Hayworth, Micajah C. White, Barnabas Hunt, John Lacy, Jonathan Hough, John Shugart, Cyrus Puckett, Zachariah Shugart, and Seth Hinshaw, were appointed to propose a plan for raising Yearly meeting stock, and nominate a Friend for treasurer for this meeting, to a future sitting.

Then adjourned, to meet at 11 o'clock to-morrow morning.

Sixth day morning, 2d month 10th, Friends assembled near the hour adjourned to.

The committee appointed to propose a plan for raising Yearly meeting stock, and to nominate a treasurer for this meeting, proposed Samuel Charles, and that Friends enter into a free subscription for that purpose; which was united with, and he accordingly appointed to that service; and Thomas Maxwell, Solomon, Talbert, Tideman Jessop, Robert Green, Hezekiah Hutchens, Tarlton Moorman, Stephen Bogue, Mordecai Bond, Nathan Coggshall, Joseph Comer, Newton Stubbs, Aaron Lindley, Levi Stout, Pleasant Hunt, Nathan Hiatt, Seth Hinshaw, Jacob Grave, Amos Bond, Bailey Pearson, Zachariah Shugart, and Clarkson Puckett, were appointed to open such subscriptions in the different neighborhoods of anti-slavery Friends, in order to raise sufficient funds to defray the necessary expense of the meeting the ensuing year, and directed to forward what may be obtained, as early as practicable, to Samuel Charles, treasurer, and report to next Yearly meeting.

Those appointed to prepare an address to the anti-slavery Friends within our limits, produced one; which was approved and earnestly recommended to the serious attention of those to whom it is directed.

The meeting feeling a deep interest in the promotion of the anti-slavery cause, entered into a subscription to raise money to aid the State Anti-Slavery Society, in defraying the expense of its delegate to the World's Anti-Slavery Convention to be held in London, in the sixth month next, and the sum of one hundred and thirty nine dollars twelve and a half cents, was subscribed, and Friends in their different neighborhoods were encouraged to be liberal in contributing for that purpose, and forward to our treasurer what may be subscribed: who is directed to pay it over to the executive committee of that society.

The African committee proposed to the meeting that it should direct Friends to enter into free subscriptions, in their different settlements, to aid in defraying the expenses of the committee; which was approved, and Friends accordingly requested to attend thereto, and forward what may be raised to Levi Coffin, treasurer of that committee.

The following Friends were appointed to act as correspondents on behalf of this meeting; viz: H. H. Way, Daniel Puckett, and Benjamin Stanton.

The meeting for sufferings is directed to take charge of all the minutes and documents adopted by this meeting, to make such verbal alterations in them as it may think necessary; to arrange them in proper order for printing, with the exception of those directed to the Yearly meetings on the American continent, and the one to that of Dublin; to have one thousand copies struck, in pamphlet form; to distribute them throughout our limits; and defray the expense by a draft on the treasury.

The meeting, now having transacted much important business, such as appeared absolutely necessary in our situation, and having through the whole course thereof, experienced the prevalence of much unity and harmony in our deliberations, and having been favored to feel our spirits much refreshed together by the consolations vouchsafed to us through the love of God shed abroad in our hearts, by his holy spirit, now comes to a solemn conclusion, to meet again at the time and place agreed upon, in the ninth month next, if the Lord permit.

Signed in and on behalf of the meeting aforesaid. WALTER EDGERTON, *Clerk.*

THE AMISTAD.

The following message was sent by the President to the House of Representatives on Tuesday.

WASHINGTON, Feb. 27, 1843.

To the House of Representatives:

I transmit to Congress sundry letters which have passed between the department of State, and the Chevelier d'Arganiz, envoy extraordinary and minister plenipotentiary of Spain, near the government of the United States, on the subject of the schooner "Amistad," since the last communication of the papers connected with that case. This communication will show the general grounds on which the Spanish minister expresses dissatisfaction with the decision of the Supreme Court in that case, and the answers which have been made to his complaints by the department of State.

In laying these papers before Congress, I think it proper to observe that the allowance of salvage on the cargo does not appear to have been a subject of discussion in the Supreme Court. Salvage had been denied in the court below, and from that part of the decree, no appeal has been claimed.

The 9th article of the treaty between the United States and Spain provides, that "all ships and merchandise of what nature soever which shall be rescued out of the hands of any pirates or robbers on the high seas, shall be brought into some port of either State, and shall be delivered to the custody of the officers of that port, in order to be taken care of, and restored entire to the true proprietor as soon as due and sufficient proof shall be made concerning the property thereof."

The case of the "Amistad," as was decided by the court, was not a case of piracy, and therefore, not within the terms of the treaty. Yet it was a case in which the authority of the master, officers, and crew of the vessel had been divested, by force, and in that condition, the vessel having been found on the coast, was brought into a port of the United States; and it may deserve consideration that the salvors in this case, were the officers and seamen of a public ship.

It is left to Congress to consider, under these circumstances, whether, although in strictness, salvage may have been lawfully due, it might not yet be wise to make provisions to refund it, as a proof of the entire good faith of the government, and of its disposition to fulfill all its treaty stipulations, to their full extent, under a fair and liberal construction.

JOHN TYLER.

From the Herkimer, (N. Y.) Journal.

ABBY KELLEY.

This distinguished friend of freedom will lecture on the subject of slavery, in this village, on the evening of Friday next, (March 3d,) pursuant to the liberty of speech guaranteed to "every citizen" by the following provision of the constitution of this State:

"Every citizen may freely speak, write, and 'publish his sentiments on all subjects, being responsible for the abuse of that right; and no law shall be passed to restrain or abridge the liberty of speech or of the press."

By this provision it will be seen that Abby Kelley has the same right to lecture in the town of Herkimer, or in any other part of the State, that H. N. Johnson has to publish the *Mohawk Courier* in the town of Little Falls. We have as much right to speak or to hear others speak on the subject of slavery, as neighbor Johnson has to publish, or his subscribers to read articles on the subject of "democracy," or any other subject. Who denies this right of Mr. Johnson and his patrons? Nobody! Then let nobody deny the right of Abby Kelley to lecture, and of others to listen to her without interruption, in the village of Herkimer.

We hope the friends of law and of order in our village, will feel it incumbent upon them generally to attend Miss Kelley's lecture, if for no other reason than because her rights as a public lecturer have been threatened in this place. It is obviously the duty of every man who desires the liberty of speech for himself, to stand forth in the defense of that liberty on the part of others. Nobody is bound to believe in the facts and arguments of Miss Kelley, unless his understanding is convinced; but every citizen has a deep interest in seeing that the liberty of speech is not infringed in her case, or in that of any other person who appears as a lecturer in this village.

Our justices of peace, constables, and other municipal officers, upon entering on the discharge of their duties, are all sworn to maintain the constitution of the State. It is therefore their bounden and solemn duty to protect and defend the liberty of speech at all hazards, wherever it is assailed. They cannot escape from this responsibility. As threats of disturbance have been thrown out in certain quarters, in case Miss Kelley should attempt to lecture in this place, we call upon all officers residing in the village to attend the lecture on Friday evening, and see that peace is preserved inviolate.

To those in this vicinity who have not yet had an opportunity to listen to the glowing eloquence of Abby Kelley, and whose ears may have been filled with foul misrepresentation of her doctrines, talents, and character, we would say—Go and hear the woman, by all means! perhaps you have been grossly imposed upon by others. We have heard her called an *infidel*, a *blackguard*, and other names equally creditable to the intelligence of those who use them; but we have heard ten or a dozen of her lectures, and perceived nothing to justify such epithets.

On the contrary, we regard Miss Kelley, as a highly gifted, amiable and noble woman, and a conscientious Christian, if there is one in the world. She is capable of achieving immense good in the great moral revolution in which she is engaged. It pains us to hear *ladies* object to Miss Kelley, as being "out of place," and refuse to go and hear her. Why, good women! you don't know how much she might teach you in an hour! Go and hear her!

Communications.

PETITIONS FOR FREEDOM.

I send you some curious documents, relating to the early proceedings respecting slavery in Massachusetts. They are of considerable legal and historical interest. They came from the archives of the State government, and have never been published. E. G. LORING.

"To his Excellency, Joseph Dudley, Esq. Capt. General and Governour in Chief in and over her Majesty's Province of the Massachusetts Bay, And To the Hono'ble the Council for said Province.

The humble Petition of Manuel Jalla Sheweth,

That your Petitioner is a Native of New Spain, being born a freeman, Baptised and Educated in the Christian Religion, and has a wife and two Children at Campeachy.

That about six years ago, your Petitioner was taken by a Jamaica privateer at the Bay of Campeachy, and brought to New-York in an English sloop, the master whereof, one Isaac Robinson, sold yo'r Petitioner for a slave; but upon his Application to his Excellency, the Lord Cornbury, he was ordered to serve the man who bought him, five years for satisfaction for his Money; the man who sold him being gone away.

That your Petitioner serv'd the five years, wanting one month, when he was taken by Crapeau, in a New-York vessel, and by him put on Board Capt. Welsh's Ship, to carry her into port Royal.

That presently after, the s'd ship was retaken by Capt. Tate, Commander of her Majesty's ship Reserve, which said Commander is about to sell your Petitioner; which your Petitioner is informed is against the Law of Nations.

Yo'r Petitioner therefore humbly prays the favor of yo'r Excellency and Hono's to take the premises into your pious Consideration, and That you will be pleased to order his Discharge. And your Petitioner as in duty bound shall ever pray, &c. MANUEL JALLA.

Boston, 6 January, 1708.

The within Petition Read in Council and Referr'd to Her Majesty's Justices of the Superiour Court of Judicature, to Inquire into the Complaint therein set forth. And to do therein what to right and Justice appertaineth, and ought to be done according to Law.

IS'A ADDINGTON, *Secr'y.*

Middlx, ss:

To the Hon'ble the Justices of her Majesty's Superiour Court of Judicature holden at Charlestown, for the County of Middlx, on the last Tuesday in January, in the seventh year of her Majesty's Reign, Anno Dom. 1708.

The Humble Representation and Petition of Manuel Jalla, a Spaniard, Native of New Spain. Sheweth,

That your Petitioner being taken by Capt. Tate, Commander of her Majesty's Ship Reserve, and brought to Boston, the said Commander was about to sell your Petitioner for a slave; whereupon yo'r Petitioner drew up a Petition to his Exc'y the Governor of this Province, and the Hono'ble the Council, for Redress and relief therein; who were pleased to refer the matter to this Hono'ble Court, to do therein as to Justice appertains.

and the said Commander Still persisting in his Claim to yo'r Petitioner for his slave, and having ever since treated him as such, having kept him in Irons, and exposed to great hardships and sufferings, now humbly refers his Petition afores'd to yo'r hon'rs Consideration, wherein the time and manner and Circumstances of his being taken and retaken &c. are truly set forth; and tho' your Petitioner doubts not but yo'r hono's, upon Consideration of that his Petition will adjudge yo'r Petitioner to be a freeman, unless the claimer can disprove the matters therein alledged, or make out a better Title to the Petitioner than he has yet done; yet the more to Induce yo'r Honors thereunto, he humbly prays you will please to Consider the following particulars:

1. In the primitive state of nature, no men were servants. Servitude being brought in by the Law of Nations; and an antient author (as your Petitioner is informed) Saith, ab homine & pro Vitis introducta est servitus, sed libertas Deo homini est indita natura, &c. (Fortescue, Cap. 42.) Another author saith, "Slavery in Christendom is now become obsolete; & the words Slave, Bondman, or Villain, Barbarous & not to be used; and that such as are taken in War between Christian Princes should not become servants, nor be sold, nor forced to work, or otherwise subjected to such servile things, but remain till an Exchange of Prisoners happen, &c." (Jure Maritimo, Lib. 3. pa. 335.) And this is the case of your Petitioner. The same author treating of such servitude as is Introduced by Contract thro' poverty, and the like, as it is practised in Virginia, & other the English plantations, calls it, An unnatural Custom!

Most certain it is, that Liberty is the most precious thing in the World, next to Life itself; and that it is natural for all Creatures to aspire after it; and no man ought to be deprived of it, without his own fault, or by the Laws of Nations; and it is Commonly said That three things be favoured in Law: Life, Liberty, Dower, (Co. Lib. Lib. II. pa. 125. sec. 193,) and Fortescue, as cited by him, saith, Impius & Crudelis Judicandus est qui Libertati non favet: Anglicæ Jura in Omni Casu, Libertati dant favorem. In fine, as all men were originally born free, so they ought to be esteemed and treated as such, until the contrary be proved.

Your Petitioner is a freeman born, a Christian, and subject of the King of Spain, and humbly conceives that his being taken in the manner as in his first Petition is set forth, does by no means make him a slave, but only a Prisoner of Warr; and hopes from the Justice of this hono'ble Court, he shall be treated as such.

If Capt. Tate will persist in his Claim that he is his Slave, he must shew by what Title, for the Onus Probandi lies upon him. Yo'r Petitioner cannot now prove himself to be a freeman; yet if your Petitioner may be allowed the Liberty to go home, & Capt. Tate will have the patience to stay till he return hither again, he will engage to bring authentic Testimonials of it.

And as yo'r Petitioner knows ye s'd Commander cannot prove him a Slave, so he hopes this Hono'ble Court will not hearken to any Groundless suggestion of the ill Consequences that may attend his Discharge upon Acco't of his going into the French service, since he is fully designed to go home to his family, (with God's help,) from whom he has been so long, & so wrongfully detained; but were it otherwise, it is no more than what might have been as well objected, and much more, against sending Crepau's Lieut. and other Prisoners home. We must not Commit certain Crime to prevent supposed Inconvenience, but Trust Providence with the Government of the World. Upon the whole, yo'r poor Petitioner submits the matter to yo'r Hono'ble pious Consideration, and Humbly prays yo'r Justice and protection.

MANUEL JALLA.

To His Excell'cy, Joseph Dudley, Esq. Capt. General & Govern'r in Chief in and over Her Ma'ty's Province of the Massachusetts Bay, in New England, and To the Hon'ble Her Ma'ty's Council within s'd Province. April 12, 1709.

The Humble Petition of Emanuel Barselia, a Spanish mallata, Humbly Sheweth:

That your Petitioner being a Spaniard by the father, & a Native of Laberdecruise, was, about Thirty-one years past, taken by the Privateers that took said Town; & altho' the Town & prisoners were Ransomed by the Inhabitants, the Privateers carried off your Petitioner, being then ab't 18 years of Age, and sold him at Roanoke, to one Coll'o Biggs, for sixteen years. S'd Biggs & his Lady dying not long after, & Leaving no heir, Governor Southeron, Lord Proprietor, Took their Estate & yo'r Petitioner into his hand. Yo'r Pet'r he made Chief overseer of his Plantation, and Promised him that he should be free, according to his Indenture, which yo'r Pet'r then gave into his Custody.

Yo'r Pet'r continued in the service of said Gentleman untill his time afores'd was well nigh out, always holding the good Opinion of his s'd Master in the station of Overseer. But ere the expiration of s'd time, Govern'r Southeron (after much Trouble by one Coll'o Pollock, a Gentleman in Roanoke) dyed, and s'd Pollock seized his Estate & also yo'r Pet'r, still continuing him Overseer of s'd Plantation, with Promise to free him when his time afores'd should be out.

Your Petitioner continued in the service of Coll'o Pollock, about fifteen years; often in s'd Time putting him in mind of his promise, but received no direct answer; only sometimes he would say, Why are you so uneasy? you want for nothing, but Live as well as I do; and I will give you my word of Hon'r you shall never Serve any other man. Your Pet'r being, for the sake of his wife & Seven Children, which are on s'd Plantation, loth to incurr his displeasure, still continued in his service; but Still, as occasion offered, complaining to the Gentry of the Place, who knew the whole affair, and advised him to Pet'n Coll'o. Cary, the present Gov'r, which Yo'r Pet'r did.

That worthy person very compassionately pittyed yo'r Pet'r, and advised him once more to demand his freedom; wh'ch, if denyed, he promised yo'r Pet'r all Imaginable Justice; Whereupon, on New Year's day last, yo'r Petitioner went from Roanoke to Virginia, where Coll'o. Pollock was retired for some disorders he had been guilty off, and demanded his freedom, but received no other answer than before.

Whereupon Yo'r Petitioner again addressed the Gov'r, who Ordered that the matter should be Tryed the last week in March now last past, & that the Queen's Attorney should Plead for yo'r Pet'r; But so it was, that before s'd time for hearing arrived, Mr. Henderson, Coll'o. Pollock's Attorney (as he said, by the Collo's orders) violently Seized your Pet'r, and put him in Irons, and so carried him on board Capt. Sanders, to be sold for a slave in New England. Nevertheless, yo'r Pet'r believes himself happier that Providence has cast him into a place so fam'd for Piety & Compassion, as this is, where he hopes to receive Justice in the premises; For altho he differ in Coulor & Nation, he is a Christian & was Born free.

Hee, Therefore, with all Humility, throws himselfe at the feat of yo'r Excell'cy, & Hon'rs, and with Tears beseeches you, for God's sake, to consider his deplorable Condition, and that upon your further knowledge of the truth of the premises, which many in this place can attest, Such measures may be taken as may free your Poor distressed petitioner from the Slavery intended for him; and your Pet'r Shall ever pray, &c.

EMANUEL M. BARSELIA.

Read in Council, Boston, the 16th day of April, 1709. And Ordered, that Messrs. Daniel Oliver & Wm. Welsteed, to whom yo'r pet'r is Consigned, be served w'th a Copy thereof. And that they do not Transport or dispose of the petitioner, untill the matters therein alledged be Inquired into & duly examined.

IS'A ADDINGTON, *Secr'y.*

In Council, 20th May, 1709.

Read and Referr'd to her Majesty's Justices of the Superiour Court of Judicature, to Inquire into the Allegations therein made by the Petitioner for his freedom, And on Consideration of the Pleas and proofes by him to be offered to do what to Justice appertaineth.

IS'A ADDINGTON, *Secr'y.*

Joseph Jolly & Sebastian Demoruet, free negros of Boston, in y'e County of Suffolk, acknowledge themselves Indebted to Meesires Dan'l Oliver and William Welstead, of Boston, merchants, as attorneys or factors to Thomas Pollock, Esqr. of North Carolina, in the sum of forty pounds money, to be paid to the said Oliver & Welstead, Qualified as aforesaid. Sealed with our Seals dated this 29th of July, 1709.

The condition of which Is, that one Emanuel Barsilia, a Mustee, or Spanish Malatto, now in Boston, shall appear in Boston, viz. in November next, to answer the claim or challenge of the s'd Pollock, who Challenges the said Emanuel as his Slave; Death or Extraordinary providence Excepted; this was taken and acknowledged before me the subscriber, this 29th of July, 1709.

JOSEPH JOLLY. [SEAL.]
SEBASTIAN DEMORUET. [SEAL.]

Before me, Paul Dudley, Justice of peace.

THE GAINS OF OPPPESSION.

"He that despiseth the gain of opppression."—Isa. xxxiii. 15.

The delineations of the holy characteristics of Zion's blessed citizens are pencilled on the tablet of our Father's book by an unerring hand. Among a few, selected for their paramount importance, by the spirit of Holiness, (Isa. 33. 15.) we find that which is placed at the head of this article, humbly conceiving that it demands the serious regard of many who are cherishing the hope of eternal participation in the employments and felicities of that sacred community where nothing that defileth can ever enter.

Let us carefully consider its import. It is not simply the confession of the evil of the gain of oppression, belied, alas! so often by the heart and the practice. It is the soul's true, strong, and ardent feeling of inward *principle*, which is impatient to manifest itself in every possible consistent *action*.

Where is it found? Is it glowing in the heart of that politician, who sacrifices on the altar of his ambition, the rights of millions of his enslaved countrymen? Does *he* despise the gain of oppression, who, to obtain the co-operation of others in some favorite scheme, will unite with them in maintaining an institution, which is acknowledged to be, in its essential elements, a violation of all righteousness? Does *he* despise such gain, who eloquently protests against the injustice of the foreigner, because he withholds a few paltry dollars, due to his countrymen; but, to avoid popular displeasure, seals his lips in everlasting silence, when humanity lies bleeding before him, presenting her claims to all those inalienable rights which render life desirable?

Is this emotion of righteousness and love, blessing with its hallowed influence the heart of that professed teacher in Israel, who is unmoved by the groans and tears of God's poor, into whose souls the iron of oppression has so deeply entered? Will his claim to citizenship in the city of the living God endure this test, who forbears to speak out against iniquity, lest he should lose the gain of oppression, or the approbation of those "who speak wickedly concerning oppression?"

The claim to this benevolent characteristic by the man who holds the body and soul of his brother as his property, and is filling his coffers with the fruits of unrequited toil, will indeed be generally disallowed. It will be disallowed by some who should bring their own feelings and practice to a closer test than they have heretofore done. Is the heart of that professed abolitionist sufficiently imbued with the holy sentiments under consideration, who sanctions the slaveholder's robbery of the helpless poor, by tendering to him the very gain of oppressions, in the purchase of the fruits of his robbery? *Is not the saving of the cent in the pound of the blood-stained sugar and cotton, the gain of oppression?* Is it not loved, instead of despised, both by the wholesale and retail purchaser? Are not both partakers of other men's sins? Does not their brother's blood, spilt to obtain these products, cry out against them?

But what language can we employ to portray the presumption and impiety of presenting as a tribute of *benevolence*, the gain of oppression to the Holy One, who "hateth robbery for a burnt offering?" If such an offering is to be despised by *man*, for its moral pollution, how much more by Him, whose purity "is a consuming fire?"

To despise the gain of oppressions, is to hate it in the inmost soul, so as to be invulnerable to the temptation to make the least compromise with it. It is to refuse all proposals to vindicate it, in any manner whatever. It is to have no fellowship with this unfruitful work of darkness. Touch not, taste not, handle not the accursed thing. It is to be opposed as the violation of that law of love, which is the conservative of all the felicity of the universe. Spirit of love! Inspire our hearts with a holier indignation against oppression!

HENRY GREW.

LET MY PEOPLE GO.

WASHINGTON, Ct.

The church of which Mr. Gordon Hays is pastor, had a meeting to discuss slavery. A resolution, declaring slavery a sin, and the duty of the Church not to fellowship with slaveholders, was laid on the table. They resolved that "slavery is a moral evil," and continued their fellowship with slaveholders. Mr. Hayes, whose authority is great in this region, remarked, at this meeting. "I once prepared a discourse on that subject, from the text, 'Let my people go;' recommending the example of Moses. He went directly to the king—did not disturb the officials of the government, &c. This discourse I did not deliver, on account of the excitement prevailing at the time."

It would be interesting to know, what use a staunch opponent of the anti-slavery cause would make of this subject; but as the excitement is not likely to subside, the world will probably never be the wiser for the preparation of that discourse.

"Let my people go," suggests several topics for consideration,

1st. Who was the preacher? No gentleman of "property and standing," no man of respectability and influence, whose wealth or name might win him audience, but a *fugitive from justice*, from the retributive arm of this very king's last predecessor. No son of lordly power, born amid courtly splendor, reared in luxury, and destined to mingle with the magnates of the land; he was the son of a poor servant, condemned to death from the womb, and therefore, for concealment, cradled in an ark of bulrushes, and rocked by the wind and river's wave. No flowery and polished orator, whose "tongue dropped manna, and could make the worse appear the better reason;" he was "slow of speech, and of a slow tongue." No salaried and titled divine, dispensing the word to his subject people, from the *unanswerable* elevation of a consecrated pulpit; he was a humble shepherd, who tended his flocks far away in the land of Midian. He had, indeed, been reared by the former Pharaoh's daughter as her son, had been instructed in Egyptian lore, and was mighty in words and in deeds; but the reckless lover of liberty had forfeited all his bright prospects, by avenging the cause of an injured brother, and smiting his oppressor to the earth. By the laws of Egypt, he was hunted as a criminal, with a price, doubtless, set upon his head. Why should such an one, lately sojourning as a stranger in a strange land, stand in the proud court of Pharaoh, demanding, "Let my people go?" Would human wisdom select such an one to deliver his oppressed bondmen from the power of a mighty monarch? Ah, no! but ever thus, do the weak things of the world, standing on the truth, confound the mighty. Seldom does God select the titled, the honored, the *influential*, to perform his work; witness the carpenter's son, and the fishermen by the sea of Galilee. No pope or bishop, but Hans Luther, the miner's son, gave us this protestantism, of which we boast.

2d. Who was the hearer? The king of Egypt, the oppressor, the one who had the *power* to let the people go. Moses did not disturb the subjects of Pharaoh: Why should he? They held not the children of Israel in bondage. The Hebrews were not the chattels of private owners, passed from hand to hand, knocked off at public outcry, and marched through *republican* Egypt in coffles. They were *public*, not *private* servants. Why should Moses spend his breath in pleading with their paltry overseers, who were but the minions of the tyrant? They had no voice in *making* the laws, which they administered at their master's beck. Vainly would he address the poor slave driver, who had no power, had he the will, to let the oppressed go free. But Pharaoh, the master, and at the same time the law-maker, the author and upholder of this *peculiar institution*, to him Moses appealed. This was his only resort. There was no *sovereign people*, no pure democracy, preaching self-evident truths, and trampling them in the dust before high heaven.

3d. What was the doctrine? "Let my people go,"—immediate emancipation; no gradualism there: though it really does look a little like colonization, with their own consent! yet *out of* Africa. That was what God demanded; what he always demands of the oppressor. Moses could ask no less. What *man* can ask less when his *brother* is enslaved? Most positive, unconditional, "let my people go."

4th. The *manner* of Moses—what was it? Did he approach the king in supplicatory tone, with honeyed words, in a *winning* way, acknowledging his humanity, his piety? Did he embrace him cordially as a true servant of God, indeed, but slightly in error? Moses was a meek man, though somewhat impetuous in his youth, as the Egyptian carcase in the sand would seem to show. How did he proceed in this case? Alas! we know little that passed between them in those many interviews; but this much is certain, that *by* his manner, or *in spite* of his manner, Pharaoh was at last highly incensed, and said, "See my face no more; in the day thou seest my face thou shalt die." Such is the reception which the preacher of such a doctrine must ever expect, from the oppressor. Still, Moses did not lower his standard; retracted nothing; but throughout persisted in that most uncompromising demand. Pharaoh did make concessions. "Go now, ye that are men, for that ye did desire." Did he think Moses was growing more exorbitant in his demands? that he had adopted the word "higher" as his motto? At all events, he felt disposed, at one time, to recognize *adult masculine* rights, if not human rights. Alas! he had never read our Declaration of Independence. But Moses was unyielding; firm as the everlasting rock; a pattern in this for all reformers.

5th. What were his *measures?* It is impossible to describe these in fitting language. Did he spend ten years of toilsome pleading? he and his spokesman, or *lecturer?* who by the way went so far as actually *to address the bondmen!* Did they, by night and by day, print and publish, scattering in the courts of Pharaoh those noiseless leaves which fill the world with uproar? Did they form associations, hold conventions, and set the whole land of Egypt in a blaze? Ah! no; the world was not yet ripe for such things. These are the inventions of a more civilized, more intellectual age. These were to follow in their appointed time; but now means must be employed. Besides, Moses addressed not a guilty *nation*, wielded not the mighty engine of public opinion—Pharaoh the king would have cared little for public opinion. What eastern sultan asks advice of his subject? But see his measures. He smote the Nile's broad current, and it became blood, called up the frogs to cover all the land; and so on, through the whole catalogue of ten desolating plagues; till at last, all Egypt was drenched in the blood of her first-born. There is your model of a reformer. Such were *his* measures: how mild! how winning!

6th. What was his recognition? Such as all true preachers at first receive, "And the officers of the children of Israel said unto him, 'The Lord look upon you and judge, because you have made our Saviour to be abhored in the eyes of Pharaoh, and in the eyes of his servants, to put a sword in their hand to slay us.'"

7th. What was his commission? He had from the college no *license* to preach; was not ordained by any consociation or conference; elected to this office by no human will. God called him, and he went forth from the desert; not from any aristocratic hall. His only credentials were the *works* he wrought, and the *truth* he preached. Yet then, as ever, it was not Moses that wrought, but God through him. That a man work *a true work*, this is ever, the highest evidence he can bring that he comes from God. He who preaches in favor of human enslavement, whence is he?

8th What was the immediate effect? "And Pharaoh commanded the taskmasters the same day, saying, ye shall no more give the people straw to make brick; let more work be laid upon the men." And the officers of the children of Israel, a kind of sub-drivers, appointed by Pharaoh's taskmasters from the oppressed class, were beaten. The condition of the bondman was rendered worse, for the time being. But Moses did not withhold on that account. Why should he? Did he not preach God's truth? What had he to do with the effect? It was not for him to *calculate* his duty. He did not learn his duty from the *effect*. He looked not at consequences; for he knew truth would produce nought but good in the end. Such is faith, the world over, in all times.

9th. What was the result? The Lord hardened Pharaoh's heart; he would not let them go. After all the wonders showed, and plagues inflicted, the king still turned a deaf ear to all his pleas, refused his just demands, spurning both the prophet and the God. But the bondmen escaped. Alas! he had no neighboring States *bound by solemn compact* to recapture and restore them. He pursued in person; he almost overtook them. He entered within the walls of waters in the eagerness of hope, or frantic desperation, when lo! the avenging arm of Jehovah descended, and both the king and his host, were whelmed mid the red waves, and their scattered corpses, were washed upon the beach; mementoes of God's scathing wrath against oppressors, and of his tender compassion on the oppressed. Must it ever be thus? "*Sic semper tyrannis?*" is the motto of Virginia. LAON.

PERILS OF THE COLORED PEOPLE.

I have read the communications and reminiscences of that venerable veteran in the cause of abolition, Isaac T. Hopper, with increased interest. There are many more of a like character that have come under the notice of the friends of the colored race, which would excite a more general sympathy for the oppressed by being made public, and perhaps enable some of our young abolitionists to guard against the tricks resorted to by the base and sordid.

With these objects, I will narrate a case that came under my notice, about the year 1825. A good looking, well dressed colored woman, about 40 or 45 years of age, called on me and requested my advice and interposition. She stated that her daughter, a young woman about 18 years old, had for some cause been committed to prison by a magistrate residing in Southwark, and that before the time for which she had been committed had expired, she was released, by some proceedings that she was unacquainted with, and carried off to the South. The poor woman had applied to the magistrate for information, but he gruffly told her, he knew nothing about her daughter. I called upon him, and inquired if he had sent such a person to prison. (I have forgotten names.) At first, he affected to have forgotten about it; but on my requesting him to turn to his books, his memory was refreshed, and he recollected that he had committed the young woman. Pursuing my inquiries further, he stated that she had been committed for one month, for some improper conduct in the street; but that she was liberated a few days after, in consequence of a note *he* addressed to the jailor, at the earnest entreaty of a *gentleman*, who professed to have some knowledge of her, and who represented her as a good kind of girl, generally. In answer to my inquiry what the gentleman's name was, his memory again failed, but when I asked if his name was Alberti, he said he thought "that was the *gentleman's* name; but he knew nothing more about the girl." In the neighborhood where she was known, I ascertained that she had been liberated from prison in the manner the magistrate stated; that she went home with Alberti, and in a few days after disappeared. Since that time, nothing has been heard of her. Alberti, being questioned about her, said "that she was at his house about a week, but suddenly vanished."

I called on one of the counselors of the abolition society for advice; under a belief that the magistrate could be made to answer for his illegal conduct, in releasing the girl before the expiration of the time for which she had been committed. From the well known character of Alberti, I hoped to be able either to compel them to restore the girl to her home, or punish them for the crime of kidnapping; for I had no doubt there had been foul play. Not meeting with sufficient encouragement from the lawyer, the case was abandoned, very much to my regret.

PHILADELPHIA, 1st mo. 3d, 1843. P. S.

P. S. If it is material that the name of the writer should be given, it will not be withheld; but as he is not in the practice of writing for the press, he would prefer remaining in cog.

LETTER FROM DAVID RUGGLES.

The well-known editor of the Mirror of Liberty left New-York a few months ago, in a very feeble and precarious state of health. Since that time, he has been in the employ of the Northampton Association of Education and Industry. He sends cheerful tidings of happy influences and improving health. The following is an extract from his letter:

The pleasant view of our cause, as presented weekly by the Standard, is really refreshing to us up here in the mountains. Among many other things, I have noticed, with deep interest, the "Sixth Annual Report of the Canada Mission," in you paper of the 26th of January, by our friend, Hiram Wilson. I rejoice to learn the success with which the indefatigable labors of himself and his co-workers have been crowned.

The 10th article of the Ashburton treaty is so inimical to the safety of persons emigrating from slavery to Canada, that our friends should be cautious, and not render their reports charts, by which slaveholders may pursue their game with uninterrupted success. I think that article of the treaty has rendered the Canadas, *yea* the whole British province, as much a hunting-ground for American slaveholders, as the law of Congress, of 1793, has rendered several States of this Union. A slave is one in the possession of another, and subject to the will of another; in other words, he is a *chattel*. But if he becomes the subject of his own will, and declares his independence of slavery, by emigrating to Canada, he becomes a *person*, and may be "*charged with robbery*, &c. Under the forms of the laws of the States, he may be pursued and arrested in any part of the British provinces as a criminal, and returned to the United States, under a plain construction of the treaty. Had I not arrived at this conclusion from the words of the 10th article of the treaty referred to, the explanation of Lord Ashburton, represented by Lewis Tappan to have been given to a committee of the American and Foreign Anti-Slavery Society, as published in the Journal of Commerce, and the Standard, would have led me to form such an inference.

The Anti-Slavery Standard.

NEW-YORK, THURSDAY, APRIL 6, 1843.

TO SUBSCRIBERS.

Those subscribers to whom bills are sent with this paper, are earnestly requested to remit the amount to the Treasurer, without delay. An agent cannot call on every individual, where subscribers are scattered over a wide space. The reasonableness of this request is apparent. We ought to pay as we go; but it will be entirely impossible, if those who receive the Standard, do not pay for it.

The Executive Committee urge this request upon all who receive bills. Delay not a single day; but send us the amount due, and as much in advance as possible.

RIGHT OF SEARCH.

The question of the "right of visitation," for the detection and punishment of man-stealing pirates, and accidentally, of the general right of search, is now so fully before the United States and Europe, that it will, without doubt, be settled some way or other at no distant day. Such is the feeling which is excited and increasing respecting it, both between different countries, and between different parties and *principles*, in the same country, and such is the constant and irritating action of the *cause*, which has lead to the controversy, that I cannot doubt it jeopards at this moment, and will, until its final settlement, jeopard more and more the peace and safety of the United States. Under such circumstances, I cannot render a better service to the people, (who must ultimately decide the question of right and wrong, peace or war,) than to present the whole case, as briefly as the nature of it will admit.

In antiquity and in the dark ages all the persons and property of nations at war, on land and water, were liable to be captured, and to become the property of the victorious party. Hence the inhabitants of entire cities, if not massacred, (as they might *lawfully* be,) were carried off in common with their goods and chattels, and sold as chattels or retained as such by the captor. All merchants and mariners captured at sea suffered a like fate. But this was not all. The most ancient piracy consisted not so much in robbing vessels at sea, (for voyages then were short and along the shore,) as in making descents upon the land, and stealing men, women, children, flocks, herds, and every thing transportable and valuable. This was carried on in time of peace as well as war, on private as well as national accounts. Such exploits often lead to war. Thus the long and fatal wars between Greece and Persia, or rather between Europe and Asia, arose from the piratical capture and plunder of *Sardis* by the Greeks. The Persians did not invade Greece for conquest, but for revenge. We read only the Greek side of the affair. The Greeks were great pirates, particularly in the man-stealing line.

It was only in modern times, and since the dark ages, that the practice of exchanging prisoners of war, and of not making prisoners of non-combatants, and reducing them to slavery, nor seizing their property, was introduced. This amelioration did not extend to private persons and private property on the ocean; nor does it in any great degree so extend, to this day. True, the persons of private citizens are not reduced to slavery, unless they are colored, and captured by a slaveholding enemy; but their property is plundered as generally, and with as little scruple, by ships of war, and by privateers, as it was in the Trojan or Persian war, or in the Crusades. In fact, merchants, and mariners in the merchant service, are still barbarously imprisoned! Nor were captures of such and their goods confined to belligerent merchants, vessels, and goods. A neutral, trading with a belligerent, was swept into the coffers and prisons of the other belligerent without scruple. At length, the Flemings, and other commercial States, began to make such depredations, by bellig

well as flag, are fraudulent; which is always the case with pirates, if they have papers; and if they have none, it is evidence of piratical character, and authorizes capture, and carrying in for trial.

The general right to visit and search merchant vessels belongs only to belligerents. The object is to ascertain whether the vessel carries contraband goods, or is destined for a port under blockade, which she has no right to enter, whatever goods she carries. There is, however, a limited right of search appertaining to nations at peace. This is exercised for the purposes of health, police, revenue, and for any other object which the laws of the particular country direct within their own harbors, rivers, &c. and on their own coasts. All nations have also a right at all times to search for pirates on the high seas.

By a law of the United States, passed 1799, "all collectors, naval officers, inspectors, and revenue cutters, are authorized to go on board of vessels in ports of the United States, or within *four leagues of the coast* thereof, to demand their manifests, and to examine and search them and every part of them." By the abolition of the slave trade act, passed March 2, 1807, "the President of the United States is authorized to cause any of the armed vessels of the United States to cruise on any part of the coast thereof, and to *seize and bring into port any slaver* found within the jurisdictional limits of the United States, or *hovering* on the coasts thereof." By the law of 1799, the officers of the revenue cutters are required to board all vessels bound to the United States, and found within *four marine leagues of the coast*, to *search and examine* such vessels and every part thereof," &c.

Now, England proposes to do, on the coast of Africa, for the detection and punishment of manstealing pirates, *less* than we authorized our vessels to do on our own coasts, for the same object, at a period when no nation had denounced slave traders as pirates! And yet demagogues, and treacherous northern servile aspirants to slave breeders' pap, and to the "*purple*" they have polluted, are clamoring for war with our English brethren, and diligently endeavoring, by mystification, "libels, and dreams," to alarm the prejudices and excite the passions of this whole nation, in order that in due time they may be prepared for this dreadful alternative. *But they have another and more important object in view, than the securing of the free use of our flag to pirates.* That object I hope soon to discuss in another form. Its vast extent and importance preclude its introduction here, further than to say that it is to rob Mexico of Texas and California, in order to create new slave markets and new slave States.

I have said that Great Britain asks to do *less* on the coast of Africa, than we do on our own. She does not claim to search and seize *any* slaver, but only those *not belonging to the United States*, (for such she has a right, by a dozen treaties, to seize,) and that such shall not escape her cruisers, by *covering themselves with the American escutcheon and colors.* And how does she propose to prevent their escaping thus? By simply sending an officer on board of suspected merchantmen sailing on the coast under our flag, to examine their papers, and see whether they show that they have a right to wear that flag, or whether they fraudulently hoist it to screen crime. The British government disclaims all pretensions to the right of search. For if, upon inspection of a ship's papers, her cruisers find that she is *bona fide*, or *mala fide*, American, they do not pretend to interfere further with her. But *our* cruisers on our coast *search*, seize, and bring in *British*, and all other vessels, without distinction. And they are required to do this, not only within our territorial jurisuiction, a marine league off the shore, but at any distance on the ocean, at which any slave trader, suspected to be "hovering," may at the moment be found. They might chase her to the coasts of Cuba or Brazil, and bring her in; *they might follow her to Africa, if they chose to run that way*; and this would bring our cruisers *precisely on the British ground, only pursuing pretensions far transcending any which England makes!*

But why, it may be asked, does Great Britain insist, against the prejudices and opposition of our government, upon exercising the right of visiting vessels under our flag? Is there a real necessity for it, or is it done in the pride of strength and the insolence of power? not to benefit man, but to degrade Americans? If any intelligent American citizen doubts sufficiently on this subject, to propose such inquiries, it is all important at this time, that he should be clearly and patiently answered, and satisfied.

By the treaty of Ghent, signed December 26, 1814, we agreed "to use our best endeavors to promote the entire abolition of the traffic in slaves," at the same time declaring it "irreconcilable with justice and humanity." Great Britain was bound by the same terms. She set immediately to work to fulfill them. The congresses of Vienna and Verona, in 1815 and 1822, at the instance of Great Britain, denounced the slave trade as "the scourge of Africa, degrading to Europe, and afflicting to humanity." Between the year 1815 and 1841, Great Britain formed treaties for the abolition of the slave trade, and the *concession of the mutual right of search*, with Portugal, Spain, Holland, Sweden, France, Denmark, Sardinia, Naples; and lastly, the quintuple treaty with France, Austria, Russia, and Prussia. It is too well known that in France, through the insidious efforts of Gen. Cass, M. Guizot, and his colleagues, who entered into this treaty in undoubted good faith, have been defeated in the attempt to obtain its ratification. The treaty, therefore, at present stands as the quadruple treaty between the remaining powers. By this treaty, the contracting parties agree to punish their slave trading subjects and citizens as *pirates*, and that their merchant vessels, suspected, on reasonable grounds, of being engaged in the slave trade, or of *intending*, or of *having been*, on the same voyage, engaged in it, may be *searched* by any and all of the parties. Great Britain has also brought the Brazilians to declare the slave trade piracy, and the *Arabs* of Muscat and the Persian Gulf, to abolish it. She has had infinite difficulty in bringing all these States to this concession, and in bringing most of them to consent to the indispensable clauses applying to vessels *fitted out* for the trade, or *having disposed* of their cargo. For, during many years, in respect to several of these nations, the man-stealing pirates under their flags, if they were chased by a cruiser, would, to save their vessel from confiscation, throw overboard their whole cargo of men, women, and children! When they were reached by the pursuer, they would have no slave aboard! and ergo, by the terms of the earlier treaties, were not slave traders. The sharks frequently following such vessels, made literally "seas of blood." It would take a volume to detail the history of these treaties. The good of all of them is condensed in the quintuple treaty.

And what have we done to carry out the spirit of the same engagement? In common with Great Britain, we declared the slave trade piracy. In 1823, upon the proposition of Mr. Mercer, of Virginia, who had also proposed the piracy act, the House of Representatives passed a resolution requesting the President to concert measures with other powers for the total suppression of the slave trade. This passed the Senate also. Mr. Rush, our minister at London, was instructed to negotiate accordingly. Upon his opening the subject to Mr. Canning, the latter replied, in the most cordial manner, "Draw up your convention, I will sign it." Mr. Rush did draw it up; but our Senate, against an urgent appeal from Mr. Monroe, then President, struck out the word "America," so as to preclude British cruisers from searching slavetraders on *our* coast. There were other amendents, but this was the only one on which a difference arose. It is to be regretted that there was any on this. It was not of great political importance, inasmuch as our own armed vessels, and revenue cutters, were already authorized and required to seize slavetraders *here*; and the argus-eyed vigilance of the Virginia slave-breeding monopolists was an all-sufficient guaranty that our naval officers would do their duty in this case. Mr. Canning appears to have been piqued at the apparent tergiversation in our government—we having prepared and made the treaty—and he signed it without having altered so much as "dotting an i, or crossing a t," as Mr. Adams has expressed it. On whatever side the balance lay, this is a fact, beyond all dispute, that in respect to *us*, the treaty was as *full and complete a committal to the principle of maritime search for slavetraders, as language could possibly express.* The negotiation continued languishingly for some time, and at last expired, in the hands of Mr. Clay. After the conclusion of the treaties of Great Britain with France, in 1831-3, those powers jointly urged us to renew the negotiation; and this was the reply of Gen. Jackson, John Forsyth, and their allies, who then governed, and in fact still govern us, viz: that "under no condition, in no form, and with no restrictions, will the United States enter into any convention, or make any combined efforts, of any sort or kind, with other nations, for the suppression of the traffic." Gen. Jackson was once a slavetrader himself; and Mr. Forsyth, in the year in which the above answer was given, expressed his approbation of the *African* slave trade. The answer reminds one of the shouts of the canaille in Spain, when Ferdinand the Seventh was relieved by the Duke d'Angouleme, and the Spanish Constitution put down. They shouted, *Viva el Rey, absoluto, absoluto, absoluto!* Democracy finds itself lying with strange bedfellows. Gen. Jackson, Ferdinand VII. Polignac, Mike Walsh and Thomas H. Benton! Upon reflection—not very strange, either—a demagogue is *at heart* either a despot or a courtier.

The slavetraders, in proportion as they were driven by the successive and *amended* treaties beforementioned, from the use of our flag, resorted to that of another. Thus, in succession, the flags of France, Spain, and Portugal, "covered," to use the language of Sir Fowell Buxton, "the villains of all nations." From the bad faith of some powers, and the consequent laxity of their laws and corruption of their magistrates, years wore away without the treaties being carried into full effect. But within a few years, Great Britain has assumed an energy of tone, and the laws of the important States a stringency, and their magistrates an activity, which has driven all the rascality of the sea to take refuge under the "star-spangled banner." And the question for the free States to settle, and that at a day not distant, will be, whether they will go to war to gratify men (longing for a great fire, in order that they may steal Texas,) for the ostensible purpose of continuing to that banner the enjoyment of this honor.—D. L. C.

THE DEAF AND DUMB.

We lately received a very little book, called "A Paraphrase of the Lord's Prayer;" the joint production of deaf and dumb pupils, in the Exeter school, England; reprinted by William Crosby & Co. Boston. Not being partial to paraphrases, particularly of portions of scripture, we were little attracted by the title; but when we came to read it, we found it like the voice of lambs in pleasant pastures.

The following is written by a little deaf and dumb boy, named Hugh Coyle: "My Father-man is gone from me, O, God, and I am my own one Hugh Coyle in the world; and I am poor in my clothes, and I am like a little tree in the far, wide field; but I see thou givest trees new dresses, and I see thou makest men kind to thy little birds, and pretty animals; and I know thou wilt make men friends to me, and kind to me, because thou art happy to love me, and see me pray, O my Father."

Another, by the name of George Chipman, writes: "Thou, O, my Father, art visible in heaven. Thy complexion is grander than the early morning's gold colors, or the bright, blue sky, or the flowers' tints. Thy crown is like sunbeams that never set. Thy mantle is like the summer's richest sky, that never fails in beauty. The sea in tempest is like the dust of thy feet, and thy sword is like the fierce and mighty lightning; and thou art greater than these thoughts of thee. O, my Father, what art thou? Shall I be with thee in heaven? Thou dost not say yes to me; but thy true Bible tells me I must believe in Jesus Christ and obey thee in my doings, and then I shall go to thee away from earth. I wish to know about my name in thy book of heaven. Please, O, my Father, what *is* my new name in the heaven? Do thine angels know about *me?*"

In another place Hugh Coyle says: "I would not have revenge to any; but, O, my Father, when any one teases me, my heart is hot with passion, and my face is red, and my eyes are bright to anger; but I will not beat him, I will not slander about him, I will not keep malice against him; because I suffer for my Jesus Christ; and I try to suppress evil passions like him, and I endeavor to bear tribulation with noble mind: But, O, my Father, I tell thee it is hard to know well about this. I will ask wise men to teach me about law against thieves and cruel men; and I must never approve their doings."

It is to be feared that the "wise men," whom he would ask, will rather darken the perfect law of love, which shines from heaven into his guileless mind. Even now, one hears ever and anon, in this sweet little book, a jangling note of theological *teaching*, out of harmony with the heavenly tune, which *sings itself* from the souls of little children.

THE CONVENTION FOR UNIVERSAL INQUIRY AND REFORM.

A true and faithful friend of the anti-slavery cause thus writes from Hingham, Mass: "I see by the Standard, that the annual meeting of the American Anti-Slavery Society is to take place on Tuesday, May 9th; and I also see by the Liberator that the first annual meeting of the Society for Universal Inquiry and Reform is to be held on Wednesday, May 10th. Some of our friends here are fearful that the American Anti-Slavery Society will adjourn on the second day, or that so many will attend the meeting of Universal Inquiry and Reform, that little interest will be manifested for the slave. Many of our friends have been in the habit of making great sacrifices to be present at the annual meeting of the anti-slavery society, and if these two meetings are to interfere with each other, it is important they should know it. I make no objection to any opinions entertained by individuals. I claim for myself perfect freedom to speak and act, and I have not the slightest disposition to deprive others of this sacred right. But if these two questions are to be *mingled*, or the new meeting *interfere* with the old, we wish to understand it. Many of us still feel a strong interest in the anti-slavery question, and cannot yet believe, that "chattel slavery is comparatively but an insignificant portion of the evils which afflict mankind." I wish that the meeting for Universal Inquiry and Reform could have been held either previous or subsequent to the meeting of the anti-slavery society."

We agree with our friend in this wish; but as it is expensive and disagreeable remaining long in the city, it might be inconvenient to our friends to lengthen their stay. We can assure him there is no disposition to mingle the two questions, or to have the meetings interfere with each other. A few individuals, conspicuous in the anti-slavery ranks, are interested in this new movement; how many, we are utterly unable to conjecture. So far as we at present know, or expect, or are able to calculate, *the American Society will not adjourn, or in any way alter the usual arrangement of its meetings.* Those individuals who wish to attend the Universal Reform meeting, will doubtless absent themselves for that purpose, as other individuals will to attend the Temperance, Moral Reform, Peace, Bible Society, or other of the numerous anniversaries occurring on that week.

LEWIS AND MILTON CLARK.

It will be recollected that we gave an account of this young man, as gained from his lectures, some eight or ten weeks ago; under the title of "Some leaves from a Slave's Journal of Life."

In one of those lectures, he mentioned his brother, Milton Clark, who had likewise escaped, and was seized in Ohio. The slave hunters who caught him were named McGowin and Postlewait; the latter of whom is said to have brought with him *a letter of recommendation from Henry Clay.* As they were conducting their victim along the high road which divides Lake and Ashtabula counties, somehow or other, (perhaps somebody could *tell* how,) they found one side of the road so crowded that they had to pass on the lake side of the line, where they were taken by a writ for assault and battery. Immediately after, it so happened that they had to pass on the Ashtabula side of the road, where Milton Clark was taken out of their hands, by an officer having a writ of habeas corpus.

Finding some free spirits in Ohio provokingly ingenious in pestering slave hunters, they at last gave up the game, and went off without their victim, who is now lecturing at the North, with his brother, Lewis.

James H. Paine, who gave some professional assistance as an attorney, in shaking open loop-holes of the law big enough for an innocent fugitive to run through, received, not long after, the following fine specimen of bowie-knife correspondence. The initials are those of J. R. McGowin:

LEXINGTON, Ky. Feb. 1, 1843.

JAMES H. PAINE—Sir: I suppose by this time you have almost forgotten me, and by way of keeping up trade, I have thought proper to write you a few lines, to inform you of what's going on in Kentucky.

At a regular meeting of a society called the Kentucky Blood-hound and Slave catcher Club, on Tuesday, January 31, 1843, at their club room, in Lexington, the following resolution was passed:

Resolved, That in the opinion of this club, the treatment of James H. Paine towards two of the members of this club, Messrs. P. and M. while in search of a fugitive slave from Kentucky, Milton Clark, was an outrage, and a gross insult to this club.

To which I will add $200 REWARD.

I will give James H. Paine $200, in gold or silver, if he will meet me at any time, in any part of Kentucky—or I will give him $100 if he will send any one that was with him, who interfered with our rights in Ohio.

I am good for your scalp, if I meet you in hell.

J. R. M.

The Hon. Joshua R. Giddings has received a letter bearing the same postmark. The Emancipator says: "I am authorized to state that the *only* agency the gentleman addressed had in the matter, was in causing the writ of habeas corpus to issue; the rest of the business was done by others. The act purporting to have been passed by the legislature, is a mere hoax:

LEXINGTON, Ky. Feb. 1, 1843.

Joshua R. Giddings, esq.

SIR—I now sit down to inform you of the ups and downs, and the proceedings generally, about these diggings. Lexington is quite dull. The legislature have been in session for some time, and have passed a number of laws; among which, I see a law against abolitionists, which is in substance:

"Be it enacted by the general assembly of the commonwealth of Kentucky, That if, after the first day of March next, any abolitionist, male or female, shall put his or her foot in Kentucky, before he travels one mile, he or she shall go before a magistrate of the county, or other sworn officer, and take an oath, and give security in the sum of two thousand dollars, that he or she will not steal, take, or carry away from Kentucky, any negro, male or female, or do anything else against the laws of Kentucky."

You recollect in the month of September, 1842, two gentlemen from this place, myself and another, went to Ohio for the purpose of bringing back to Kentucky a slave, named Milton Clark. We caught him, tried him before an honest democratic justice, proved him to be our property, and got from him a certificate to that effect, to transport said boy Milton through Ohio to Kentucky, unmolested.

No sooner than we started with him—you will recollect—through your instrumentality you got a poor, worthless fellow to swear that we committed an assault on Milton, and were taken by the sheriff of Lake to be tried before Cushing Cunningham, who lived directly on the line of Lake and Ashtabula; and in turning the corner, were thrown into the latter county, and you had there procured another unprincipled scoundrel to swear, in order to get a false writ of habeas corpus, and the negro wrongfully taken by the sheriff of that county, (when, in fact, the writ ought to have been served on us, to show cause why we detained him, &c.) This you will recollect. Nice business for a congressman to be engaged in. I will close this letter by simply remarking to you, that, in the event you ever come to Kentucky, I bind myself in the penalty of $200, to have you whipped, provided I have twenty minutes' notice.

A BLOOD-HOUND,
Alias
NEGRO-CATCHER.

HUMANITY IN RHODE ISLAND.

A short time ago, we published an article under this title, signed by L. D. Y. describing an attempt to colonize *colored citizens*, under the pretense of removing *Indians.* We rarely publish anything from an *anonymous* correspondent; but as these statements referred to public transactions, and could easily be refuted if untrue, we unwisely departed from our usual precaution. A friend writes thus from Providence: "A more untrue or unjust statement I have seldom seen. I feel it the more, because we are doing all we can here, particularly those called 'the law and order party,' to extend all rights and privileges to the blacks among us. Thomas Davis, and other friends of the abolition cause in this city, have told me that they knew of no such oppression, or attempt, as that described by L. D. Y."

Of the comparative merits of the two parties in Rhode Island, so far as relates to their treatment of colored people, or the motives which induce it, we have no means of judging. The countenance which has been given to the colonization scheme, by many leading and influential men there, shows something radically unsound in their views of human brotherhood, and the equal rights of citizens. Colonization, wheresoever proposed, is an insult, as well as a wrong, to the colored race; and as such they feel it.

S. J. MAY.

In the Boston Christian World, F. W. Holland, relates the following pleasant little incident, which occurred while he was visiting the Normal School, at Lexington, Massachusetts.

"Conducting, last Sunday eve, a religious service, at the request of the pupils, in their hall, we were very much struck by a beautiful evidence of regard which lay before us all the while. It was an elegant quarto Bible, splendidly bound, and of very clear type; which, unknown to either of the school teachers, that moment found its way to the desk. It bore on the outside this inscription:

SAMUEL J. MAY.
MARCH, 1843.
A more precious Gift we could not offer thee.

On opening it we found these words in a very graceful female hand: 'May thoughts of us rise before you as you peruse this, the gift of your Normal pupils.'

It was an expression of attachment from the first class which has graduated under his care: so soon has this devoted philanthropist succeeded in winning the hearts of his charge. Nothing can be more beautiful than the connection between Mr. May and his pupils. Amongst all the happy ties we have known between the teacher and the taught, this seems to us the happiest; so much trust, and love, and hope, and reverence, and joy."

ABOMINABLE OUTRAGE IN NEW JERSEY.

We have just received the following letter from Philadelphia, and we earnestly recommend to every abolitionist in New Jersey, nay, to every professed friend of freedom, to see that the facts are extensively published in the papers. If there is a public opinion in New Jersey, that will sanction such brutal proceedings, the State is farther in the rear of Christian civilization than we are willing to believe:

"The following is a brief statement of a shameful outrage committed upon the person of one of the most talented, intelligent, and respectable clergymen, of the African Methodist Episcopal Church. He has a pastoral charge in the city of Providence, and is universally respected there. The facts we obtained from his own lips. We present them to you without note or comment:

"The Rev. Jabez Campbell, of Providence, reached the city of New-York on Wednesday afternoon, March 29th, about half past five o'clock. He went to the railroad office, and asked for a ticket to Philadelphia. The agent told him he could get one for four dollars. He said he would give that, if he could obtain a comfortable seat; to which the agent replied, that he should have as comfortable a seat as any other gentleman. The money was paid, and the ticket given. He crossed the ferry, and took his seat in the car at Jersey City. In a secluded corner he sat unmolested, until he reached Trenton. Soon after they left that place, the agent came and ordered him out of the car. He inquired why he must leave; to which the agent answered, 'That is no business of *yours.*' 'Well,' said Mr. Campbell, 'I will not remove, until you assign your *reasons.*' The agent then seized him by the colar, hurled him on the floor, and, with several other persons, beat him in the face with their fists, stamping on his breast and stomach with their feet. They took his own cane, and beat him across the shoulders, and then dragged him out, and cast him into the car where men go to smoke. They told him distinctly that they wished him to understand that *mob law* was the order of the day in New Jersey; that when they dealt with '*niggers*' they did not regard the laws of the land, but governed with their fists."

D. A. PAYNE.
JAMES JOSHUA GOULD BIAS.

TENTH ANNUAL MEETING OF THE AMERICAN ANTI-SLAVERY SOCIETY.

This meeting will convene in the City of New-York on TUESDAY, the Ninth day of May next.

THE ANNIVERSARY will be held in ———, services to commence at 10 o'clock, A. M.

The business meetings of the Society will commence at 4 o'clock, P. M. of the same day, in Concert Hall, No. 406 Broadway, and will continue, by adjournments, from time to time, as usual.

The members of the Society, and its co-operating friends of freedom and justice in all parts of the country, are earnestly invited to be present on the occasion. At no period of our history, has there been greater need of wisdom in council, and vigor in action. The call is to every individual whose heart beats for the bleeding slave.

The Executive Committee have received the most gratifying assurances of a large attendance from various districts of country, some of which are quite remote. They are also informed that the scarcity of money will prevent many from attending, whose zeal in the great work is generous and prompt. Where this difficulty cannot be otherwise overcome, they would recommend collections to be made; many individuals who cannot afford to appropriate as much as will defray their own expenses, and who will therefore remain at home, can well afford to pay a smaller sum towards the aggregate charges of a liberal delegation; and there are few districts of country, but what are able to send representatives in this way.

The great and growing importance of the anti-slavery movement calls for increased energy and sacrifice on the part of those to whom Providence has assigned the trust. The light that public discussion, and the press, have shed abroad, is constantly exposing new and unexpected forms of support which are rendered to American slavery, and constantly requiring renewed zeal and labor to oppose them.

Brethren and friends, we are yet in the morning of the contest for liberty. As the day waxes hotter, and the moral fight thickens, let our courage be more bold, our industry more unwearied, and our confidence in the power of truth more steadfast.

Delegates are requested to record their names in the roll book, at the Anti-Slavery Office, No. 143 Nassau street, as soon as convenient after their arrival in the city. Cards of reference to respectable boarding-houses, where the charges will be moderate, will be supplied to strangers, at the office.

By order of the Executive Committee,
J. S. GIBBONS, *Chairman.*
L. M. CHILD, *Rec. Sec'y.*

☞ Anti-slavery papers will please copy.

ANOTHER FRIEND DEPARTED.

Mrs. C. Winslow, wife of Nathan Winslow, Portland, Maine, died January last at the island of Madeira, aged 56 years. She went out last autumn, in company with her daughter, and her husband's brother, Isaac Winslow, in hopes that the balmly climate of Madeira might arrest the progress of consumption. These two brothers were among the earliest, most generous, and most faithful friends of the slave; and their wives (both now gone to the world of realities) cordially sympathized with them in their benevolent efforts to serve the cause of suffering humanity. To no one family, has the anti-slavery cause owed more than to this excellent family, in its various connections. May the Comforter be with them in their afflictions.

FRUIT AND FOREST TREES, FLOWERS, AND ORNAMENTAL SHRUBS!

We would call attention to the advertisement of PARSONS' COMMERCIAL GARDEN AND NURSERY, at Flushing, Long Island. The catalogue shows a tempting variety. One hundred and four varieties of Apples; eighty-four of Pears, including the most delicious kinds; thirty-eight of Cherries; fifty-two of Plums; sixty of Peaches; thirty-four of Grapes; Nectarines, Figs, Apricots, Quinces, Raspberries, Strawberries, Gooseberries, Cranberries, &c. &c. too numerous to mention. Ornamental Forest Trees and Evergreens; a great variety of beautiful roses, and flowers, and shrubs, both rare and common. Their aim is, however, not to present the greatest *variety*, but the *best* selection. A thorough experimental knowledge of the business gives them strong claims on the confidence of purchasers. The large tract of excellent land which they have devoted to improvement in horticulture lies conveniently near the steamboat landing. Trees and shrubs reared at Flushing are said to be unusually hardy, on account of exposure to the ocean winds.

A TRUE ANECDOTE.—All who have heard of Gen. Wade Hampton, of South Carolina, have been told that he was distinguished among slaveholders for cruelty. On his death-bed, he was in great distress of mind. One of his old negroes, describing his situation, said, "Massa keeps all the time begging God to forgive him; and I am most afraid He *will* forgive him; they say He is *so* good."

☞ The kind letters from ladies in Concord, Mass. are most gratefully and affectionately acknowledged.

Anti-Slavery Items.

AN ABOLITION HALL BURNED.—The Bowling Green (Mo.) Radical, of the 11th instant, says:

"By a letter, which we received from Palmyra, on yesterday, we learn that the main building of the abolition institution, near Quincy, Illinois, was burned down during the night of the 18th instant. The same letter adds that a company of armed men from Hanibal and Palmyra started for Quincy on the same night, with the avowed intention of destroying the building above alluded to, but finding that Providence had fore-stalled them, they returned peaceably to their homes."

The wrath of the "company of armed men" was excited, no doubt, by the evasion of four slaves—a man, his wife and two children—on the 1st, who crossed the river on the ice and succeeded in escaping to Canada; also by an unsuccessful attempt to "run" a mulatto girl, belonging to a man in Hanibal, by one Thomas English. The girl disclosed to her owner the proposition made to her by English, in consequence of which a trap was set for him, ample evidence was obtained, and he was arrested with a companion named Whitney, and both were committed at Palmyra for trial.—*N. Y. Commercial Adv.*

THE MASSACHUSETTS LEGISLATURE.—This body closed its session on Saturday morning last. The repeal of the intermarriage law, the adoption of the resolves relating to the rights of northern colored seamen, and to the protection of the citizens of this State (as reported by the Latimer committee,) are among its good deeds. Among its bad ones is the indefinite postponement of the bill in regard to the rights of railroad passengers. But we are confident that justice, in this particular, will be done at the next session.—*Liberator.*

MISSOURI.—I trust that the friends of the slave in this State do not forget, that Burr, Thompson, and Work, are still in the Missouri State prison; and that they were sentenced to that prison for twelve years, for no other crime than that of advising a few of their fellow men to escape from slavery.

My God, what a Christianity is that of this guilty nation! a Christianity, which is so busy about banks, and tariffs, and sub-treasuries, that it cannot spare a thought for such outraged sufferers, as Burr, Thompson, and Work—for such honest representatives of Jesus Christ, as these beloved brethern are!

Many of your readers know that dear man, Rev. H. H. Kellogg, President of the college at Galesburg, Illinois. The following is an extract from a letter, which I received from him, a few weeks ago. Your friend,

GERRIT SMITH.

"We have a great many fugitives passing through our State, and it is very rare, that one of them is taken. The slaveholders in Missouri admit, that they erred greatly, when they arrested and imprisoned Burr, Thompson, and Work: for that circumstance has served to spread among the slaves the knowledge of freedom's highway. Fugitives have multiplied tenfold since this occurred. Several, whom I have seen, informed me, that it was through these men, that they received their information. These men are as much in favor with the keeper of the prison, as was Joseph. Mrs. Work, and some other friends, lately visited them. The keeper treated them kindly, and sent for the men to visit in his parlor. He trusts them as captains of conviet gangs to go wherever business calls. God will make the wrath of man to praise him."—*Liberty Press.*

PUBLIC OPINION GROWING STRONG.—The Haverhill Gazette, in speaking of a late anti-slavery meeting in Haverhill, states that Geo. Latimer, the fugitive from Virginia chivalry, was present, and received the plaudits of an immense audience, who responded to the call of sustaining him against the anticipated claim of the State of Virginia. To the question, "Shall he be given up?" the deafening cry of "NO," gave warrant that old Haverhill, at least would stand out in support of liberty and equal rights."

"OUT OF THINE OWN MOUTH WILL I CONDEMN THEE."—McDuffie of South Carolina, in a late speech on the Tariff, said: "All the pirates of the ocean, all the elements in commotion, all the storms that nature ever produced, never could produce half the evil, which this government is designedly or unintentionally producing by its laws. It is *interfering with the rights of man, in labor and in property; and there is no power on the face of the earth, to take a man's own from him.*"

OBITUARY.

"The righteous perisheth, and no man layeth it to heart."

We have been reminded of this declaration by the recent decease of WILLIAM ABBOT, of Norristown. For some years past, he had felt an ardent and over-increasing interest in the various reforms of the age; but the emancipation of the slave, seemed to be nearest his heart, and dearest to his feelings. His zeal was not confined to mere *expressions* of sympathy, but always resulted in some new practical mark of its progress. Convinced that all churches which neglected publicly to proclaim their utter abhorrence of slavery, were in reality, the abbettors of that awful national sin, he felt constrained to disconnect himself from the church, of which he had long been a member in good standing, till she had washed from her hands this reproach. Never forgetful of the interests of the slave, he carried his principles to the polls, and every vote he deposited bore a record of his consistency, and unabated interest in the cause.—Through his exertions, the only Sabbath-school for colored persons in the town was established; and though suffering from the slow wasting of consumption, he taught many of these pupils during the week at his own residence; from these schools, and greatly owing to his efforts, the public school for that oppressed class, now existing, derived its origin. In his decease, they, and the afflicted of all classes, have lost a sincere friend; one who was ever ready to relieve and comfort. His consistent abstinence from the blood-stained productions of slave labor was not less striking than the other actions of his life. Like all mortals, he had his errors, but unlike too many, he was never restrained by false pride from acknowledging them, when reason convinced him that he was wrong. In him the community have lost an example of consistency, and practical righteousness, well worthy of imitation. He gently sank into the silent slumbers of death, on the first day of the present year, and in the 35th year of his age, in the full confidence of enjoying in the life to come, the promised rewards of "the good made perfect." His remains were attended to the grave by numerous friends, and several hundreds of the pupils of the public schools in which he had taught.

"Oh! for the death the righteous die.
An end, like Autumn's day declining,
On human hearts, as on the sky,
With holier, tenderer beauty shining."

A. S. T.

Donations and Subscriptions to the American Anti-Slavery Society, per John A. Collins.

O. Dorman, Penn Yan, N. Y. $1; Lewis Denton, Benton, N. Y. $1; James Hammond, Penn Yan, N. Y. $1; Wm. P. Sands, do. $1; C. C. Shepherd, do. $3; Maria Root, do. $4 84; Stephen Sessions, do. $1; William S. Whipple, (pair boots) Rushville, N. Y. $3; Sarah Comstock, do. $1; Richard D. Bell, do. $1; Artemas Bigelow, do. $2; R. D. H. Yeekley, (pair boots) do. $3 05; C. Lamport, (4 hkfs.) do. $2; E.W. Mower, do. $1; S. F. Curtis, Penn Yan, 50 cts; Nathan Jenks, (40 acres Ohio land) Victor, N. Y. $100; a friend, do. 25 cents; Irish Arnold, do. $5; Christiana Welsh, (gold ring) do. $1 50; H. F. Hill, Geneseo, N. Y. $3; W. H. Stanley, do. $5; E. Child, York, N. Y. $2; Mr. Dickey, Greggville, N. Y. $1; L. Baker, Geneseo, N. Y. 25 cents; cash, do. 5 cents; Harriet Stewart, (1 silk hdkf. 1 pair lamb's wool hose, 2 pair children's do.) Penn Yan, N. Y. $2 75; Pliny Sexton, Palmyra, N. Y. $17; H. S. Simons, Walworth Corners, N. Y. $1; Betsey Foster, Palmyra, N. Y. $1; Oliver Durfee, Marion, N. 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Lummas, do. 38 cents; Hezekiah Loomis, do. 50 cents; Maria Fuller, do. 25 cents; Almira Smith, do. $1; Sally Roberts, do. $5; Miss Coleman, (worked collar) do. 50 cents; Sally May, do. 10 cents; Jonathan Sedgwick, Waterloo, N. Y. 50 cents; sundry friends, Cazenovia, $1 09; E. Bonner, Pulaski, 50 cents; Lavinia Meacham, do. 50 cents; Dr. Dayton Colom, do. 50 cents; Minerva Mansfield, do. 25 cents; Levi Downing, do. $1; Saphronia Mansfield, do. 50 cents; a friend, (pledge) Cazenovia, $75; Samuel D. Porter, Rochester, $30; Lewis Burtis, do. $10; Henry Coleman, do. $10; H. Halsted, do. $5; A. C. Merritt, do. $5; James Bond, do. $5; Abigail Bush, (seal) do. $1; J. H. Hayes, (gold watch) do. $24; Major Storr, do. $1 75; Mr. Mormans, do. 25 cents; Mr. Hallowell, do. 25 cents; several individuals, do. $2 95; Maria Avery, do. 27 cents; Abram Van Eps, Vernon, N. Y. $20; Anne Maria Van Eps, do. $5; Sarah Van Eps, (gold chain, and cash) do. $20; Isaac L. Flint, $1; a new convert, 50 cents; Sarah Cunningham, $1; Francis Wright, Utica, N. Y. $10; Elisha Ladd, $1; a lady, $1; a friend, 50 cents; a friend, (pencil) Utica, N. Y. 50 cents; W. M. Tallmon, Rome, N. Y. $1; 12 friends, $5; John Jones, $1; Geo. W. Perry, 50 cents; Alonzo Hall, $1; O. A. Bowe, Herkimer, N. Y. $1; A. W. Thomson, 25 cents; J. T. Marshall, $2; T. F. Graham, $1; J. Woodson, 12 cents; Wm. Johnson, 25 cents; Wm. Davis, Utica, N. Y. $1; Oliver Steward, $5; Nancy Bushnell, $1; Jacob Wrattin, $1; W. G. Miller, $1; Evan Ellis, $1; W. L. Jones, 50 cents; Mr. Patton, $1; Mrs. Swift, 50 cents; E. J. Stebbins, 25 cents; E. Brackett, 6 cents; Laura Grant, 50 cents; a fugitive, 12 cents; Ann Lightbody, Utica, N. Y. $1. The following sums were received at the Cadiz County Convention, Ohio: Margaret Lukins, $1; Wm. Robinson, $6; Sarah Galbreath, $2; Jose

Poetry.

From the Register and Observer.

TO H. W. LONGFELLOW.

An old correspondent asks a place for the record of a *fact* in the columns of your paper. C. W. H.

I thank thee, noble poet,
For every burning word,
Speaking how wronged humanity,
Thine earnest heart hath stirred.

I thank thee, in the name of him
Who flung on Lenox' air,
His last word in behalf of man,
Our coward hearts to scare.

I thank thee; for 'mid dusky forms,
Hath passed my later life,
And I have seen the spirit wronged,
Have watched the spirit's strife.

The tongue that pleads in this behalf,
The food and clothing warm,
Might well be hushed in slavish bonds,
And do the world no harm.

It was no want of *worldly* good
That wrings the Afric's heart,
And makes him in his restless sleep
With muttered curses start.

It is the wrong we do his *soul*;
His prisoned love and hate—
The want of aim his whole life knows,
That darkens his estate.

I mean not that he fully *feels*
His spirit's highest worth,
Or nightly kneels before his God
To ask a freer birth:

Yet even to his darkened mind,
There comes a vision dim,
Of what man *ought* to be, and thus,
Of what is lost to *him*.

Few days have passed, since weeping
A girl stood by my side;
Her clear, dark cheek was flushing
With her heart's conscious tide.

She came to beg that I would write
Farewells she could not speak;
Would say—that though she once had loved,
She dared not still be weak.

"I am a *slave*," she said; and tears
Sprang to her dark, proud eye;
"And all who draw their breath from mine,
In servitude must die.

"I will not wed; I will not give
Another, life like mine;
Be eloquent—confess I love,
But struggle and resign.

"I loved him much, but more I love
My long degraded race;
Till God send freedom, let me not
Look on my children's face."

I wrote; and as she passed away,
I marked her trembling frame;
I saw her suffer—could I deem
Such servitude a name?

I would that thine own lofty muse
That poor girl's tale had sung;
Then on the ear of half a world,
Her echoing fame had rung.

Thou hast called up thy "witnesses,"
From oceans broad and deep;
I bring thee one—from woman's heart,
Where wilder surges sweep.

Georgetown, D. C. Jan. 26, 1843.

WHO IS ALONE?

How heavily the path of life
Is trod by him who walks alone;
Who hears not, on his dreary way,
Affection's sweet and cheering tone.
Alone, although his heart should bound
With love to all things great and fair,
They love not him; there is not one
His sorrow or his joy to share.

The ancient stars look coldly down
On man, the creature of a day;
They lived before him, and live on
Till his remembrance pass away.
The mountain lifts its hoary head,
Nor to his homage deigns reply;
The stormy billows bear him forth,
Regardless which—to live or die.

The flow'ret blooms unseen by him,
Unmindful of his warmest praise;
And if it fades, seeks not his hand
Its drooping loveliness to raise.
The brute creation own his power,
And grateful serve him, though in fear;
Yet cannot sympathize with man,
For if he weeps, they shed no tear.

Alone, though in the busy town,
Where hundreds hurry to and fro,
If there is none who for his sake
A selfish pleasure would forego;
And oh! how lonely, among those
Who have not skill to read his heart,
When first he learns how summer friends
At sight of wintry storms depart.

My Saviour! and didst thou, too, feel
How sad it is to be alone,
Deserted in the adverse hour
By those who most thy love had known?
The gloomy path, though distant still,
Was ever present to thy view;
Oh! how couldst thou, foreseeing it,
For us that painful course pursue!

Forsaken by thy nearest friends,
Surrounded by malicious foes;
No kindly voice encouraged thee,
When the loud shout of scorn arose.
Yet there was calm within thy soul,
Nor Stoic pride that calmness kept,
Nor Godhead, unapproached by wo;
Like man, thou hadst both lov'd and wept.

EPITAPH.

The following beautiful lines, from the pen of THOMAS MOORE, are inscribed on a tombstone, erected in the churchyard of Cheadle, in Staffordshire, to the memory of his friend, Joseph Atkinson, esq. of Melfield, in the county of Dublin, who died whilst on a visit in that vicinity, a few years ago.

If ever lot was prosperously cast,
If ever life was like the lengthened flow
Of some sweet music—sweetness to the last,
'Twas his, who, mourned by many, sleeps below.

The sunny temper, bright where all is strife,
The simple heart that mocks at worldly wiles;
Light wit that plays along the calm of life,
And stirs its languid surface into smiles.

Pure charity that comes not in a shower,
Sudden and loud, oppressing what it feeds;
But like the dew, with grateful, silent power,
Felt in the bloom it leaves among the meads.

The happy, grateful spirit, that improves,
And brightens every gift by fortune given—
That wanders where it will with those it loves,
Makes every place a home, and home a heaven.

All these were his.—Oh! thou who read'st this stone,
When for thyself—thy children—to the sky
Thou humbly prayest—ask this boon alone,
That ye, like him, may live—like him may die.

Miscellany.

THE SULTANA OF THE DESERT.

During the enterprising expedition into Upper Egypt, by General Desaix, a provincial soldier fell into the power of a tribe of Arabs, called the Maugrabins, and was by them carried into the desert beyond the cataracts of the Nile. In order to put a safe distance between themselves and the French army, the Maugrabins made a forced march, and did not stop till night closed in. They encamped around a fountain surrounded by palm trees. Not supposing their prisoner would attempt to escape, they contented themselves with merely binding his hands; and after having fed their horses, and made their supper upon dates, they all of them slept soundly. As soon as the French prisoner was convinced of this fact, he began to gnaw the cords that bound him, and soon regained the liberty of his hands. He seized a carbine, and took the precaution to provide himself with some dry dates, and a little bag of grain, and armed with a scimetar, he mounted a horse, and started off in the direction of the French army.

In his eagerness to arrive at a place of safety, he urged the already wearied horse until the generous animal fell down dead, and left his rider alone in the midst of the desert. For a long time the Frenchman walked on with the perseverance of a runaway slave; but he was at last obliged to stop. The day was finished; and notwithstanding the beauty and freshness of oriental nights, he did not feel strength enough to pursue his journey. Having reached a little cluster of palms, which had gladdened his heart from a distance, he laid his head upon a stone and slept, without taking any precaution for his defense.

He was awakened by the pitiless rays of the sun, which fell upon him with intolerable fervor; for in his weariness he had reposed on the side opposite to the morning shadows of the majestic palms. The prospect around him filled him with despair. In every direction nothing met his eyes but a wide ocean of sand, sparkling and glancing like a dagger in the sunshine. The pure brilliancy of the sky left the imagination nothing to desire. Not a cloud obscured its splendor, not a zephyr moved the surface of the desert. The earth and the heavens seemed on fire—they met at the horizon in a narrow line of light, as fine and glittering as the edge of a sword. There was a wild and awful majesty in the universal stillness! God, in all his infinity, seemed present to the soul!

The desolate wanderer thought of the fountains and roses of his own native province, and wept aloud. He clasped the palm, as if it had been a living friend. He shouted, to relieve the forgetfulness of utter solitude. The wide wilderness sent back a sharp sound from the distance; but no echo was awakened—the echo was in his heart!

With melancholy steps he walked around the little eminence on which the palm trees grew. To his great joy he discovered on the opposite side a sort of natural grotto, formed by a pile of granite. Hope was awakened in his breast. The palms would furnish him with dates for food, and human beings might come that way before his life was exhausted—perhaps another party of Maugrabins, whose wandering life began to have some charms for his imagination; or he might hear the noise of approaching cannon—for Bonaparte was then passing over Egypt. The Frenchman experienced a sudden transition from the deepest despair to the wildest joy. He occupied himself during the day with cutting down some of the palm trees to defend the mouth of the grotto against the wild beasts which would probably come in the night time to drink at the rivulet flowing at the foot of the palms. Notwithstanding the eagerness produced by a fear of being devoured in his sleep, he could not finish his fortifications during that day. Toward evening, the mighty tree he had been cutting fell to the ground, with a crash that resounded through the desert, as if solitude had uttered a deep groan.

The soldier trembled as if there had been a supernatural voice in the air. But like an heir, who soon ceases to mourn over a rich parent, he immediately began to strip off the broad and beautiful leaves to form his couch for the night. Fatigued by his exertions and extreme warmth of the climate, he soon fell into a profound slumber. In the middle of the night his sleep was suddenly disturbed by an extraordinary noise. He raised himself, and listened—and amid the deep silence he distinctly heard the loud breathing of some powerful animal. The sound fell upon his heart like ice. The hair started upon his head, and he strained his eyes to the utmost to perceive the object of his terror. He caught a glimpse of two faint yellow lights at a little distance from him; he thought it might be an optical delusion, produced by his own earnest gaze; but as the rays of the moon entered the chinks of the cave he distinctly saw an enormous animal laying about two feet from him. There was not sufficient light to distinguished what species of animal it was; it might be a lion, a tiger, or a crocodile; but the strong odor that filled the cave left no doubt of the presence of some large and terrible creature.

When the moon rose so as to shine directly upon the opening of the grotto, its beams lighted up the beautiful spotted hide of a huge panther! This lion of Egypt slept with her head upon her paws, with the comfortable dignity of a great housedog. Her eyes, which had been opened from time to time, were now closed. Her face was turned toward the Frenchman. A thousand confused thoughts passed through the soldier's bosom. His first idea was to shoot his enemy through the head; but he soon perceived there was not room enough for that; the ball would inevitably have passed her. He dared not make the slightest movement, lest he should awake her; nothing broke the deep silence but the breath of the panther, and the strong beating of his heart. Twice he put his hand upon his scimitar, but the difficulty of penetrating her rough, hard skin, made him relinquish his project. To attempt her destruction, and fail in the attempt, would be certain death. At all events, he resolved to wait for daylight. Day came at last, and showed the jaws of the sleeping panther covered with blood.

"She has eaten lately," said the Frenchman to himself,—"She will not awake in hunger."

She was, in truth, a beautiful monster. The fur on her throat and legs was of a dazzling whiteness; a circle of little dark spots, like velvet, formed pretty bracelets around her paws; her large muscular tail was beautifully white, terminated by black rings; and the soft, smooth fur on her body was of a glowing yellow, like unwrought gold, richly shaded with dark brown spots in the form of roses.

This powerful but tranquil hostess reposed in as graceful an attitude as a puss, sleeping on a footstool. Her head rested on her nervous outstretched paws, from which her long white smellers spread out, like silver threads. Had she been in a cage, the Frenchman would certainly have admired the perfect symmetry of her form, and the rich contrast of colors, that gave such an imperial brilliancy to her robe; but alone, and in her power, it was a very different thing. At the mouth of the cannon he had felt his courage rise with increasing danger; but it was sinking now. The cold sweat poured from his forehead, as he watched the sleeping panther. Considering himself a dead man, he waited his fate as courageously as he could. When the sun rose, the panther suddenly opened her eyes—she stretched out her paws, and gaped, showing a frightful row of teeth, and a great tongue as hard and rough as a file. She then shook herself, and began to wash her bloody paws, passing from time to time over her ears, as prettily as a kitten. "Very well done," thought the soldier, who felt his gayety and courage returning; "she does her toilet very handsomely." He seized a little dagger which he had taken from one of the Arabs—"Come, let us wish each other good morning," thought he. At this moment the panther turned her head towards him suddenly, and fixed a surprised and earnest gaze upon him.

The fixedness of her bright, metallic eyes, and their almost insupportable brilliancy, made the soldier tremble, especially when the mighty beast moved towards him. With great boldness and presence of mind, he looked her directly in the eye, having often heard that great power may be obtained over animals in that manner. When she came up to him, he gently scratched her head, and smoothed her fur. Her eyes gradually softened—she began to wag her tail—and at last she purred, like a petted cat; but so deep and strong were her notes of joy, that they resounded through the cave, like the rolling of a church organ.

The Frenchman redoubled his caresses, and when he thought her ferocity was sufficiently tamed, he attempted to leave the grotto. The panther made no opposition to his going out; but she soon came bounding after him, lifting up her back, and rubbing against his legs, like an affectionate kitten. "She requires a great deal of attention," said the Frenchman, smiling. He tried to feel of her ears and throat; and perceiving she was pleased with it, he began to tickle the back of her head with the point of his dagger, hoping to find a favorable opportunity to stab her; but the hardness of the bones made him tremble, lest he should not succeed. The beautiful sultana of the desert seemed to tempt the courage of her prisoner, by raising her head, stretching out her neck, and rubbing against him. The soldier suddenly thought that to kill her with one blow he must strike her in the throat. He raised his blade for that purpose; but at that moment she crouched down gently at his feet, looking up in his face with a strange mixture of affection and native fierceness. The poor Frenchman leaned against a tree, eating some dates, and casting his eye anxiously round the desert, to see if no one was coming to free him from his terrible companion, whose strange friendship was so little to be trusted. He offered to feed her with nuts and dates; but she looked upon them with supreme contempt. However, as if sensible of his kind intentions, she licked his shoes, and purred.

"Will it be so when she gets hungry?" thought the Frenchman. The idea made him tremble. He looked at the size of the panther. She was three feet high, and four feet long, without including her tail, which was nearly three feet more in length, and as round as a great cudgel.

Her head was as big as a lion's, and her face was distinguished by a peculiar expression of cunning. The cold cruelty of the tiger reigned there; but there was likewise something strangely like the countenance of an artful woman. In the gayety and fondness of the present moment, she seemed, like Nero, drunk. She had her fill of blood, and she wished to frolic.

During the whole of the day, if he attempted to walk away, the panther watched him as a dog does his master; and never suffered him to be far out of sight. He discovered the remains of his horse, which had been dragged near the mouth of the cavern; and he easily understood why she had respected his slumbers.

Taking courage from the past, he began to hope he could get along very comfortably with his new companion. He seated himself by her, in order to conciliate her good opinion. He patted her neck, and she began to wag her tail and purr. He took hold of her paws, felt of her ears, and rolled her over on the grass. She suffered him to do all this; and when he played with her paws, she carefully drew in her claws, lest she should hurt him. The Frenchman again put his hand upon his weapon, with a view of plunging it in her throat, but he was still withheld by the fear that he should not succeed, and that the animal would tear him in pieces in her agony. Besides, he really began to have an unwillingness to kill her. In the lonely desert, she seemed to him like a friend. His admiration of her beauty, gentleness, and graceful activity, became mixed with less and less of terror. He actually named her "Mignonne," in remembrance of a lady whom he had loved in his youth, and who was abominably jealous of him. By the end of the day, he had become so familiar with his dangerous situation, that he was almost in love with its exciting perils. He had even taught the panther her name. She looked up in his face, when he called her "Mignonne."

When the sun went down, she uttered a deep, melancholy cry. "She is well educated," exclaimed the gay soldier; "she has learned to say her evening prayers."

He was rejoiced to see the panther stretch herself out in a drowsy attitude.

"That is right, my pretty little blonde," said he; "you had better go to sleep first."

He trusted to his own activity to escape during her slumber. He waited impatiently; and when she seemed sound asleep, he walked vigorously toward the Nile. But he had not gone a quarter of a league over the sand, when he heard the panther bounding after him, uttering, at intervals, a loud, sharp cry.

"Of a truth," said he, "her friendship is very flattering; I must be her first love." Before she came up, the Frenchman fell into one of those dangerous traps of loose sand, from which it is impossible to extricate one's self. The panther seized him by the collar, and, with incredible strength, brought him safe to the other side of the ditch, at a single bound.

"My dear Mignonne!" exclaimed the soldier, caressing her with enthusiasm; "our friendship is for life and death."

He retraced his steps. Now that he had a creature that loved him, and to whom he could talk, it seemed as if the desert were peopled. Having made a signal flag of his shirt, he concluded to wait patiently for human succor. It was his intention to have watched during the night, but sleep overpowered him. When he awoke, Mignonne was gone; he ascended the eminence to look for her, and soon perceived her at a distance, clearing the desert with those long, high bounds, peculiar to her species. She arrived with bloody jaws. When receiving his caresses, she purred aloud, and fixed her eyes upon him with even more fondness than usual. The soldier patted her neck, and talked to her as he would to a domestic animal: "Ah, ah, Miss! you have been eating some of the Maugrabins! An't you ashamed? Never mind—they are worse animals than you are. But please don't take a fancy to grind up a Frenchman. If you do, you won't have me to love you any more."

This singular animal was so fond of caresses and play, that if her companion sat many minutes without noticing her, she would put her paw on his lap, to attract attention. Several days passed thus.

The panther was successful in her excursions for food, and always returned full of affection and joy. She became used to all the inflexions of the soldier's voice, and understood the expression of his face. Sometimes he amused his weary hours by counting the spots on her golden fur, and observing how beautifully they were shaded; she showed no displeasure even when he held her by the tail, to count the splendid black and white rings, that glittered in the sunshine like precious stones. It was a pleasure to look upon the graceful outlines of her form, the glossy smoothness of her neck, and the majestic carriage of her head. But she delighted him most when she was in a frolic. Her extreme gracefulness and agility, as she glided swiftly along, jumped, bounded, and rolled over and over, was truly surprising. When she was darting up the rocky eminence at her swiftest speed, she would stop suddenly and beautifully, with head erect, as soon as the Frenchman called "Mignonne!"

One day a very large bird sailed through the air, over their heads. In the desert, anything that has life is intensely interesting. The Frenchman quitted the panther, to watch the flight of the bird, as he slowly and heavily fanned the air. In a few minutes, the sultana of the desert began to growl. "She is certainly jealous!" thought the soldier, as he looked at her fierce and glittering eyes. They gazed intelligibly at each other—and the proud coquette leaped as she felt his hand upon her head; her eyes flashed like lightning, and she shut them hard.

"The creature must have a soul!" exclaimed the Frenchman.

This account was given me by the soldier himself, while I was admiring the docility of the powerful animals in the menagerie at Paris. "I do not know," continued the narrator, "what I had done to displease Mignonne so much—or whether the creature was merely in sport—but she turned and snapped her teeth at me, and seized hold of my leg. She did it without violence; but thinking she was about to devour me, I plunged my dagger in her neck. The poor creature rolled over, uttering a cry that froze my heart. She made no attempt to revenge my blow, but looked mildly upon me in her dying agony. I would have given all the world to have recalled her to life. It was as if I had murdered a friend. Some French soldiers who discovered my signal, found me, some hours afterwards, weeping by the side of her dead body."

"Ah, well," said he, after a mournful silence, "I have been in the wars in Germany, Spain, Prussia, and France—but I never have seen anything that produced such sensation as the desert. Oh, how beautiful it was!"

"What feelings did it excite?" asked I.

"Feelings that are not to be spoken," replied the soldier, solemnly; "I do not always regret my cluster of palm trees, and my panther; but sometimes the remembrance of them makes me sad; in the desert there is everything, and there is nothing."

"What do you mean by that?" said I.

"I cannot tell," said he, impatiently; after a pause, he added, "God is there, without man!"

A CHRISTIAN ARGUMENT.

It is related of the good Fenelon, Archbishop of Cambray, that conversing once with a person on the criminal laws of France, and expressing disapprobation at the number of executions which had taken place, his friend remarked, in opposition to the arguments of the Archbishop, that these men, convicted of heinous crimes *were unworthy to live.* "Ah, my friend," replied Fenelon, "you do not reflect, that *they are still more unfit to die.*"

From the Youth's Medallion.

JOHN HAWKINS.

Doubtless all my young readers have heard of John Hawkins, of Baltimore, the great advocate of, and lecturer on temperance. He was once an intemperate man, and neglected his family and all his duties, and associated with men of degraded character and habits.

And how do you think his reformation was effected? Through the instrumentality of his daughter Hannah, a little girl of twelve years of age. She loved her father, and wept for his degraded condition. The particular circumstances which brought about his reformation, are related in a thrilling manner by Mr. Hawkins himself, and are, in substance, as follows:

After having been drunk every day for six weeks—and he prayed God that he might remember the day until his death—he was lying one morning in bed, his whisky-bottle by his side, and in such a state of mind that he feared he should commit some horrible crime—when he began to ask himself if it were possible for him to be saved! His conduct towards his family had been such, that his daughters had, one by one, been taken from under his control, all but the youngest, and they had come back for her, but she refused to leave him. "Though all the world forsake father," said she, "I never will. I have stood by him thus far, and will yet."

Well, he heard her, on the morning referred to, coming up stairs. He did not wish, in his state of mind, to see one who had thus stood by him—he covered his head with the bedclothes, but he felt her at his side. She wished to say something to check him, but feared to do so. His mental suffering at this time was indescribable; he trembled from head to foot.

At length, in a faint voice, she said, "*Please, father, don't send me for any more whisky to-day.*" He had some feeling left, and her kind wishes came home to his heart, but he ordered her, in an abrupt manner, to leave the room. She left him, but her feelings were deeply injured,—"Mother," said she, "please to go up stairs to father—I did not mean to wound his feelings." "What," said he to himself, "and am I so brutal as to wound the feelings of a child who so loves me?" I heard her coming again, and again covered myself. She knelt by the bedside. What she was then doing was unknown to me, but it is now known that she was offering up a silent prayer for her degraded, disgraced, and wretched, but still beloved father.

She gently raised the clothes, and he gave her one piercing look; his arms were extended,—"Hannah, come," was all that he could say; but with a cry of joy, she was the next moment clasped to the bosom of her father. From that moment he determined that another drop of alcohol should never pass his lips, and in the strength of God, he has thus far kept his pledge!

That night he attended the place of meeting of the Washingtonians; the pledge was read to him, he walked up to the table, signed his name, and delivered Mr. Rum over to the proper authorities!

This was all done without the knowledge of wife or daughter. That night, when he returned home, as he closed the door, he knew from the glimmering light at the head of the stairway, that his daughter was listening to know whether the door opened *drunk or sober.* The result was satisfactory; and in the strength of God, he resolved every door opened and shut by him hereafter should open and shut sober.

The effect produced when he informed his wife and daughter that he had taken the pledge, he described at length. Often since, when far from home, has he blessed God for the joy which that hour had brought to wife, family, and friends.

From the Leeds Mercury, March 3.

CIRCUMSTANTIAL EVIDENCE AND CAPITAL PUNISHMENT.

We mentioned in our last, the execution of four men, James Ashcroft, David Ashcroft, James Ashcroft, jun. and William Holden, at Lancaster, for the murder of two female servants of Mr. Littlewood, at Pendleton, on the 26th of April, 1817, of which an old man, John Holden, the uncle of the man who was executed, confessed himself the perpetrator the other day on his death-bed. The following tragical circumstances occurred at the trial and execution: It appears that all the prisoners were without counsel, and that, upon receiving sentence of death, each of them protested to the court his innocence. James Ashcroft, senior, exclaimed, "This is murdering us in cold blood. God will reveal this injustice. I pray earnestly that he would now send two angels to declare upon that table who committed this murder. We are all innocent; I will declare it so to the last." David Ashcroft invoked God, and protested his innocence in the same manner. James Ashcroft the younger, said, "If I must suffer for a crime never committed, I implore your honor to look in mercy on my poor wife and children." [Here the wife being in court, shrieked out, fainting.] William Holden (pointing upwards) said, "There's a God yonder who knows that we are innocent, and who will make amends for this." These exclamations being stopped by the judge, sentence of death was passed upon them all; at the conclusion of which David Ashcroft told the judge that he hoped God would not allow the injustice done to them, to be always unknown; and James Ashcroft, junior, said he would meet a higher judge with a conscience clear of this guilt. At the place of execution, upon the Monday following, the crowd assembled was immense, and there, upon the scaffold, the convicts renewed their protestations of innocence. David Ashcroft said, "I am glad to see so many persons looking on, as I testify to them that we are all ignorant of this crime. I do protest to you all, before God, as I am now going, I trust, to glory, I would not for the whole world die with a lie in my mouth." At this period they all joined in singing four lines of a hymn which they had not quite finished, when they were launched into eternity.

The Murder at Pendleton.—We stated in our last, on the authority of a correspondent, that an old man at Leigh, had confessed on his death-bed, that he was the murderer of the servants of Mr. Littlewood, at Pendleton. The murder in question was committed on the 26th of April, 1817, at the house of Mr. Littlewood. The two servants, Margaret Marsden, aged 75, and Hannah Partington, aged 20, were found dead, with their bodies dreadfully mangled, and the house robbed of upwards of £160. "From various circumstances of strong suspicion," says the *Manchester Courier*, "five men, named James Ashcroft, the elder, David Ashcroft, James Ashcroft, the younger, William Holden, and John Robinson, were apprehended and tried at Lancaster, before Baron Richards, at the August assizes, (Friday, September 5th,) 1817. Although not direct, the evidence was strongly circumstantial, and the jury found the three Ashcrofts, and William Holden, guilty, but acquitted Robinson. On the following (September 8th,) the Ashcrofts and Holden were executed, and every one of them, "calling their God to witness," died protesting their innocence and singing a hymn. Nevertheless the public were perfectly satisfied of their guilt, about which there never seemed to be a doubt, until Thursday, the 9th instant, when an old man, aged 74, named John Holden, (the uncle, we believe, of the man who was hung,) living at a very disreputable place, called Egypt, on the right hand side of the road between Leigh and Chowbent, finding himself on the point of death, confessed to two women, whom he called to the bedside for the purpose, that *he* was the perpetrator of the murder above referred to, but that he did not commit the robbery. On the following day he died. The subject is far too painful for comment."

AGRICULTURAL EDUCATION.

BY HENRY COLMAN.

It has always been my earnest desire to see the agricultural profession exalted, and rendered attractive to the young. How shall this be done? The highest distinctions in human character, the brightest ornaments which can be worn in life, those which "sparkle with an inherent lustre all their own," and differ from the mere artificial trappings of society as the diamond differs from the paste, are moral integrity and religious principle. I shall not farther speak of these in this case. But the distinction which separate from these, gives elevation to the character, is the improvement of the mind. This confers a rank which wealth cannot purchase. This commands a respect which the proudest aristocracy might envy.

In order to render the acricultural profession more attractive and respectable, we must seek its intellectual elevation. In general intelligence and practical wisdom, the farmers of New England, as a body, are not wanting. Much more than this is desirable.—There is no class in our community who have more favorable opportunities for the improvement of their minds than our farmers. Our long winter evenings, which brings so protracted a respite from labor, furnish quiet hours for reading and study. Many intelligent men among us, some of whom have been the boast of science and the ornaments of literature, have made themselves what they were in the devotion of hours of leisure, which their long voyages or intervals of business afforded to the improvement of their minds, the cultivation of taste and the acquisition of knowledge Our farmers have equal, in some respects, more favorable opportunities. The improvements of our common schools, therefore, and the elevation and extension of the course of instruction pursued in them, particularly concerns the agricultural interests.

It is not enough to meet the present condition of society, that our boys and girls are able to read and spell, to write and cypher, and to have some knowledge of geography. The highest branches of intellectual science, the principles of moral and intellectual philosophy, and of political economy, should be at least so far taught in them, which is at present perhaps all that we have a right to expect, that a taste for their continued pursuit might be formed, inquiry awakened, and the track marked out by which they might, unassisted, advance at their own pleasure to high attainments! The establishment of social libraries and lyceums in every village and town, and associations bringing both sexes together for mutual intellectual improvement should have every encouragement, and would be followed with the best results. Such cultivation of the mind need not interfere with the necessary and useful labors of the farm: but render these labors, otherwise in some cases, discouraging and severe, light and cheerful. Education is a good, measurable by no pecuniary standard. As the cultivation of the highest attributes of our nature;—as furnishing resources of pleasure and gratification in the solitary and cloudy hours of life; as fitting us to be more useful and to do more good to our fellow-beings than by any other means we can adopt; as enabling us to use to the best advantage the power which God has furnished, of providing for ourselves and those dependent on us; as increasing our self-respect, and saving men from low pleasures and pursuits; and as securing a position of respectability and influence in society—education, in the best and most enlarged sense of the term, cannot be too much regarded by the rural and laboring classes. There is indeed no hindrance in the way, why our farmers and their children should not be among the best informed persons in the community.

TRUE REFORM.

BY E. H. CHAPIN.

The true reformer is calm and mild, mighty against sin, hurling burning truths at every wrong, but still preserving, amid it all, a loving heart. He is fearless and unfaltering—he presses right on with his mission; but he does not court persecution, or pray for martyrdom. He is contented to let truth bide its time, and is careful that he does not injure it by rashness and impropriety, as much as by sluggishness or denial. He will not be angry if men do not believe him at the first announcement. He is content if he may only preach the truth, for he knows that once scattered abroad, it can never die. It may not blossom until long after he is dead—but what of that? The summer rains and winter snows shall work for it; and, long after his voice is hushed, and his eye dark, his very dust shall nourish it—for it will blossom at last! Such is the *true* reformer. You see that the rash and angry radical differs in much from him.

True reform works by a law of nature, and, like all nature's laws is not to be accelerated, or counterfeited. Slowly must the work go on—yet it will go on. It is life, it is reality—dreams and speculations are not it. The good, the good alone, it labors to secure—the good that is in the past, the good that is in the future. It labors to remove evil by *purification*, and by *advancement*. It holds on to the hallowed that has gone before—it reaches out to the true that is to come. The spirit of true reform, neither too fast, nor too slow, both conservative and progressive, may be described, with a slight alteration, in the words of Goethe.

"Like as a star
That maketh not haste,
That taketh not rest,
Is it ever fulfilling
Its God-given hest."

HEROISM OF AN AFFGHAN GIRL.

While the Affghans were disputing our entrance into the citadel, an incident occurred, which for a moment diverted the attention of the combatants, and turned their fury into pity. Among the foremost of the party who signalized themselves by their desperate gallantry, was an aged chieftain, the richness of whose costume excited general attention, his turban and weapons being resplendent with jewels. The hope of plunder immediately marked him out as an object of attack, and numbers at once assailed him. He defended himself like a man who knew there was no chance of life, but who was resolved to sell it as dearly as he could. He had killed several of the queen's royals, and severely wounded Captain Robinson, when a grenadier of the company to which the latter belonged, seeing his officer in danger, rushed to his assistance, and with a thrust of his bayonet, brought the gallant old chieftain to the ground. The grenadier was about to despatch him, when a beautiful girl, about seventeen, threw herself into the mêlée, and plunged a dagger in his breast. She then cast herself on the body of the chieftain, for the purpose of protecting it; and the Affghans forming a sort of rampart before them, maintained their ground until the heroic girl succeeded in getting it conveyed into the interior of the citadel. Shortly after the place was taken, she was found weeping over the remains of the brave old man; who, on inquiry, we learned was her father. She was treated with the utmost respect and tenderness by our men; who neither obtruded themselves on the grief, nor offered any interruption to the preparation which she made for his interment.

NEW USE OF DAGUERREOTYPE.

Extract from a letter from Francis B. Ogden, esq. United States Consul at Bristol, read before the National Institute.

"You ask if anything has been recently discovered in relation to the Daguerreotype. I will not attempt to give you the particulars, for, in the last or next number of Silliman's Magazine, you will see them in detail, as communicated by a friend of mine in Liverpool. It appears that, at the observatory at Rome, they have succeeded so well in combining the powers of the telescope and the Daguereotype, as to produce a perfect map of the heavens. The nebulous clouds are transferred to a sheet of paper, every star composing them, and every shadow, as distinct as seen through the best instruments; the precise position of Jupiter and his moons given at any moment of time, and all the phases of the other planets, with the greatest accuracy. My friend, Mr. Taylor, has promised me a sight of some of the pictures, which he says are on a scale that would require a globe of the size of the cupola of St. Paul's to place them in proper proportion."

TAPIOCA.

Starch is often combined with poisonous substances; and many anxious mothers will be surprised to hear that the mild, bland, demulcent tapioca is obtained from the root of the jatropha manihot, a plant indigenous to the Brazils, Guiana, and the West India Islands, which is one of the most active poisons known, causing death in a few minutes after it has been swallowed. The roots of this plant, which contain a great quantity of sap, are peeled and subjected to pressure in bags made of rushes. The juice thus forced out is so deadly a poison, that it is employed by the Indians as a poison for their arrows. On being allowed to stand, however, it soon deposits a white starch, which, when properly washed, is quite innocent. This starch is then dried in smoke, and afterwards passed through a seive; and is the substance from which tapioca and the cassava bread of the Indians, are prepared. The discovery of the process for separating this powder from the jatropha manihot has been of the greatest importance to the human race, since it enables us to obtain a most valuable article of food from a plant that is of a highly poisonous nature, but which contains an enormous quantity of nutricious matter; for it is asserted that one acre of manihot will afford nourishment for more persons than six acres of wheat.

Truman on Food.

ROMANCE IN REAL LIFE.

The Bridgeton (New Jersey,) Chronicle says, that Mrs. Sarah Smith, who died in that place on the twento-eighth ultimo, was a lineal descendant of the royal family of Sweden. Her great great grandmother Elizabeth, in the turbulous times of that kingdom, was compelled to flee from her native country when she was sixteen years old. She was concealed in a hogshead on board of a ship at Stockholm, for some time, before the vessel sailed for America. She brought many valuable treasures with her across the water, which were also concealed on board the ship; but after the vessel had sailed over the Atlantic, she was wrecked on the Jersey shore. This lady, with a few of the crew, barely saved their lives. In her destitute condition, on the shore of a vast wilderness, as New Jersey then was, she fell in with a hunter by the name of Garrison; their acquaintance grew into intimacy, and ripened into love. She married him, and by him had ten children. It is said that her youngest son, William, was born when she was in her 55th year. She died in the 95th year of her age. She has a grandson now living in Bridgeton, who was brought up by her until he was about 9 years of age, to whom she related this narrative, and many of her interesting adventures. This gentleman computes his grandmother's descendants in the county at more than a thousand.

A REMINISCENCE.

In one of his letters from Washington, D. L. Child says:

As the cry of "treason" was raised last winter, and the illustrious representative of old Plymouth put upon trial for presenting a petition in favor of a peaceable dissolution of the Union, when the principal rights, which the Union was intended to be a means of maintaining, are trampled down, it may be interesting to know that the ratification of Jay's treaty by George Washington, was the first occasion, not of a constitutional petition, but of a *nullification* threat to dissolve the Union. The following was published in a Richmond, Va. newspaper of that day:

"*Notice is hereby given,*

That in case the treaty, entered into by that d——d arch-traitor J——n J——y, with the *British tyrant*, shall be ratified, a petition will be presented to the next general assembly of Virginia, praying that the said State *may recede from the Union*, and be left under the government and protection of *one hundred thousand free and independent Virginians.*"

P. S. As it is the wish of the people of the said State to enter into a treaty of amity, commerce, and navigation with any other State or States of the present Union, who are averse to returning again under the galling yoke of Great Britain, the printers of the (at present) United States are requested to publish this notification.

A GOOD HIT.—Friend Aminadab was in from the country, and called at a book-store, where he wished to make some purchases. He had on a full suit of home-made drab, and the identical broad-brim that had sheltered his head and shoulders from sun and storm for full five years. He could not find exactly the books he wanted, and was, perhaps, a little troublesome; so, at least, thought the salesman, a pert youngster, in starch and buckram. "You are from the country, are you not, sir?" asked he, a little impudently. "Yes." "Well, here's an essay on the rearing of calves." "That," said Aminadab, as he turned to leave the store, "thee had better present to thy mother."

TAKE NOTICE!!

American Free Produce Association.—Free Labor Dry-Goods.—Prices Reduced.

The committee on manufactures take great pleasure in announcing that they have determined upon a reduction of ten per cent. on the prices heretofore charged on articles made by them. On all purchases or orders, after the date of this notice, a reduction of one-tenth will be made from the foot of the bill. Arrangements have been made to increase the variety of free goods, and considerably enlarge the operations of the committee. Shall we be sustained? Yea, or Nay?

Orders may be addressed to either of the committee: James Mott, No. 36 Church Alley; Daniel L. Miller, jr. No. 88 North Front street; Sarah H. Palmer, No. 33 North Fifth street; or to J. Miller M'Kim, wholesale agent, No. 31 North Fifth street.

Lydia White, at the corner of Fifth and Cherry sts. is the retail agent of the association; where housekeepers are earnestly invited to call, or send their orders.

Philadelphia, 4th mo. 1st, 1843.

Health, Quiet, and Comfort!!

THE Graham House, 63 Barclay street, New-York proffers advantages to strangers stopping a few days or weeks in the city, such as are rarely offered. It is eligibly located, on a clean and airy street, very near the business part of the city, and in the immediate vicinity of the principal steamboat landings. Its apartments are convenient and neat, while its table is supplied with the best vegetables and fruits that can be procured, excluding, entirely, animal food, and stimulants of all kinds. Charges moderate, and every effort made to render boarders comfortable. Shower baths free. Remember, 63. New-York, October 20, 1842. 6m

The "Liberty Bell," for 1843.

THE "LIBERTY BELL," FOR 1843, IS FOR SALE, AT 143 Nassau street,—Edited by Maria W. Chapman, and containing choice articles by some of the ablest men in the anti-slavery ranks. Also, a few packs of anti-slavery visiting cards, beautifully executed—very cheap. February 16.

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